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BOMBAY BRANCH
OF THE
ROYAL ASIATIC SOCIETY.
TOWN HALL, BOMBAY.

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DRAWING OF THE ZANJIRI OR MARGIN

Between the centre of the Shawl and the border

Beginning of Zanjiri

Top of Zanjiri

Drawing of an inner corner of the margin

Zanjiri ۰۰۰ *Sing.*

Size 81 *Zungari (or rusty) being the first Rafter*

Size 81 *Zungari (or rusty) being the second Rafter*

3rd Rafter consisting of 81 nails

81 nails

First four Rafters of Zanjiri on a slip of paper in Shawl numbers with a key for colors

SHAWL NUMERALS AND THEIR NAMES

English numerals	Shawl numerals	Urdu numeration	Shawl numeration	English numerals	Shawl numerals	Urdu numeration	Shawl numeration
¼	1	Ādhā	Pow Pancs	21	20 1	Teis	Trurohan
1	0	Ek	Nat. Nalas	22	20 2	Chaubis	Chowrohan
¼	○ ○	Deth	Doof	23	20 3	Pachis	Pon sohan
2	9	Do	Dono	24	20 4	Chaubis	Showrohan
2¼	9 1	Adhāi	Dayan	25	20 5	Satāis	Satrohan
3	9 1	Tin	Trin	26	20 6	Chhabis	Athrohan
3¼	9 1	Sarchhin	Sadan Trin	27	20 7	Sattāis	Unterohan
4	9	Chār	Saro	28	20 8	Untis	Kuntrahan
5	7	Pānch	Phantran	29	20 9	Unatis	Trehan
6	5	Chhe	Shirn	30	30	Tis	Attrahan
7	1	Sāt	Sathuro	31	30 1	Ektis	Deitrahan
8	2	Āth	Athan	32	30 2	Batis	Titrohan
9	1	Nau	Nowan	33	30 3	Tetis	Sautūrahan
10	10	Das	Dahon	34	30 4	Chautis	Panstrohan
11	10 1	Gyārah	Rahan	35	30 5	Paintis	Shilāruhan
12	10 2	Bārah	Bahon	36	30 6	Chhatis	Satrohan
13	10 3	Terah	Truahan	37	30 7	Saintis	Arterahan
14	10 4	Chaudah	Chodehan	38	30 8	Athtis	Kuntajihin
15	10 5	Pandrah	Pandahan	39	30 9	Untālis	Chatjihin
16	10 6	Solah	Shurahan	40	40	Chālis	Ektajihin
17	10 7	Satārah	Sadahan	41	40 1	Iktālis	Bitajihin
18	10 8	Athārah	Ardehan	42	40 2	Bailālis	Titajihin
19	10 9	Unis	Sunvohan	43	40 3	Tidālis	Sautajihin
20	20	Bis	Wohan	44	40 4	Chauvālis	Panstajihin
21	20 1	Ikis	Akmahan	45	40 5	Paintālis	Shilajihin
22	20 2	Bāis	Zutohan	46	40 6	Chhetālis	Sattajihin
				47	40 7	Saintālis	Arterajihin
				48	40 8	Athtālis	Kuntajihin

SHAWL NUMERALS AND THEIR NAMES

English numerals	Shawl numerals	Urdu numeration	Shawl numeration	English numerals	Shawl numerals	Urdu numeration	Shawl numeration
49		Unchas	Kinwranzahin	75		Pachatar	Panchsatat
50		Pachas	Pantzahin	76		Chhehatar	Shesatat
51		Ekhawen	Akranzahin	77		Satatar	Setatat
52		Bawen	Dowranzahin	78		Athatar	Arrsatat
53		Trepan	Trivranzahan	79		Unasi	Kunaasith
54		Chawan	Chovranzahan	80		Asi	Shith
55		Pachpan	Pantzvranzahin	81		Ikasi	Akshith
56		Chhapan	Shevranzahin	82		Beasi	Doshith
57		Satawan	Sabranzahin	83		Treasi	Treshith
58		Athawan	Arvranzahin	84		Chaurasi	Chovashith
59		Unsath	Kenchath	85		Pachasi	Panchoshith
60		Sath	Shath	86		Chhiasi	Shevashith
61		Ikasth	Akshath	87		Satasi	Satashith
62		Basath	Doshath	88		Athasi	Arshith
63		Tresath	Treshath	89		Nawasi	Kurnunmat
64		Chausath	Chovshith	90		Nawe	Nammat
65		Painsath	Pantzshath	91		Ekanwe	Akrammat
66		Chhiasath	Shevshith	92		Baranwe	Doanummat
67		Satsath	Sathath	93		Tiranwe	Trenummat
68		Athsath	Arshath	94		Chauranwe	Choanummat
69		Unhatar	Kunsatat	95		Panranwe	Panchnummat
70		Satar	Satat	96		Chhiranwe	Sheinummat
71		Ikatar	Akatat	97		Satranwe	Satranmast
72		Bahatar	Dosatat	98		Athranwe	Arnummat
73		Trehatar	Tresatat	99		Nirranwe	Nanarnummat
74		Chauhatar	Chovsatat	100		Sau	Hal

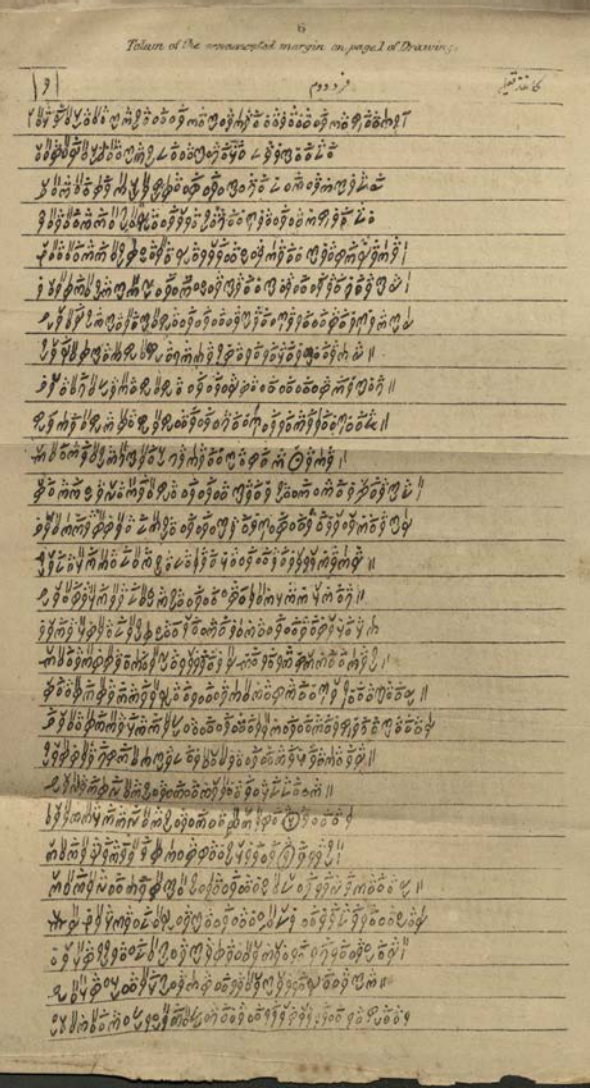
SIGNS FOR THE DIFFERENT COLORS

1	2	3	4	5	6	7	8
No.	Vernacular names of the color	Signs for the color	The place where the sign is put	Signs added to the number to show the color	The term in the Shastri Tulam	Translation into the Vernacular	The English name for the color
1	Gulanâri	∴	Above the number	∴	Thinsan Anâri	13 nafs of Anâri	Pomegranate color
2	Gulâbî	+	Do	⁄	Nâvan Gulâbî	9 of Gulâbî	Rose color
3	Zangâri	∵	Do	∴	Dahan Zangâri	10 of Zangâri	Verdigris
4	Basanti	/	Below the number	⁄	Kohan Basanti	11 of the Basanti	Light yellow
5	Fîl or mushki	.	Above	∴	Vehan Fîli	12 of Fîli	Elephant color
6	Zardi	∫	Below	∫	Dan Zardi	2 of Zardi	Yellow
7	Burz-ardi or shakari	∘	Above	∴	Akvohan Shakari	21 of Shakari	Buyer color
8	Khâki	=	Do	∴	Pandzhan Khâki	25 of Khâki	Dusty
9	Qirmazi or Unabi	..	Do	∴	Pandzhan Qirmazi	25 of Qirmazi	Crimson
10	Sousani, or badgori	–	Do	∴	Sadzhan Badgori	17 of Badgori	
11	Abbâsi vis.—nâfarmâni	∗	Do	∴	Shovvohan Abbâsi	26 of Abbâsi	
12	Shishi vis.—nea-rang	∪	Below	∴	Kantarvvohan Shishi	22 of Shishi	(Nagerda.?)
13	Kalâi	∪	Above	∴	Sâvtavvohan Kalâi	34 of Kalâi	
14	Malâti	+	Below	∴	Kamvvovvohan Malâti	29 of Malâti	
15	Chhîsi vis.—white	no sign		∴	Sazjhan Chhîsi	40 of White	White
16	Kâsni	.	Below	∴	Akhzjhan Kâsni	41 of Kâsni	
17	Kapuri	∴	Do	∴	Nalas Kapuri	1 of Kapuri	
18	Lâj-wardi	∨	Above	∴	Sevvhan Lajwardi	24 of Lajwardi	Lapis lazuli color
19	Asmâni	∗	Do	∴	Trodzhan Asmâni	30 of Asmâni	Sky blue
20	Fîrôzi	∩	Below	∴	Shaith Fîrozi	60 of Firozi	Turquoise color
21	Kâtrezi	=	Above	∴	Shith Kâtrezi	90 of Kâtrezi	
22	Udi	∘	Above	∴	Ikshith Udi	81 of Udi	
23	Fustagi	∫	Below	∴	Shaith Fustagi	60 of Fustagi	
24	Tholi	∗	Do	∴	Nanmal Tholi	90 of Tholi	
25	Bâdami	∘	Do	∴	Yath Bâdami	100 of Bâdami	Almond color

Sketch and Talam of the outer big border 'TAUSAMA' at the bottom of the margin (ZANJIR)

Talam of inner small border TAUSAMA' below the margin (ZANJIR)

Tolam of the manuscripted margin on page 1 of Drawing 5



Talam or Third or upper Tausama

DRAWING OF ZANJIR (MARGIN)

With its three Tausamas or borders

(See Zanjir on page 1)

DRAWING OF A ROOMAL OR SQUARE SHAWL

نقشہ نمونہ رومال یعنی شال

DRAWING OF A CARD SHAWL

DRAWING OF A JÁMWÁR (GOWN PIECE)

With flower-pattern (3 yards long ⅞ yards broad.)

نمونہ جامہ پھولدار

White ground

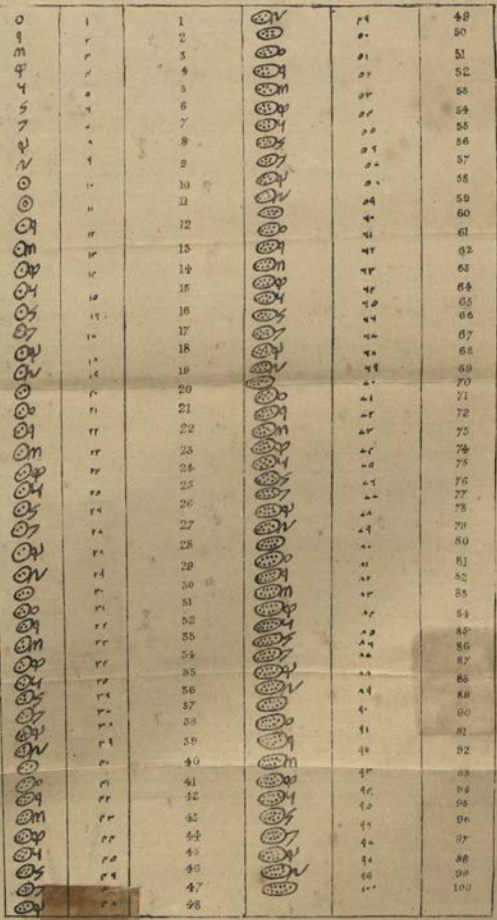
DRAWING OF A JÁMWÁR (GOWN PIECE)

Khaldár (in rows of different colours)

نمونہ جامہ خط دار

White ground. Pomegranate ground. Jet black ground. Turquoise color ground. Sunflower-color ground.

APPENDIX
To
SHAWL NUMERALS (Outside notation)



ADDITIONAL

LIST OF SHAWL COLORS AND THEIR SIGNS

فہرست رنگ ہای پشمینہ بہ علامت رنگ

Signs for the different colors شالہائے	Vernacular name of the color فارسے	English name of the color انگریزے
	گلنار Gulnār	Pomegranate color
	زعفرانی Zafrāni	Saffron color
	زنگاری Zangari	Verdigris
	نارنجی Nāranji	Orange color
	مشکی Mushki	Jet black
	انگوری Angūri	Grape color
	گلابی Gulabi	Rose color
	لاجوردی Lājwardi	Lapis lazuli color
	کالای Kalai	
	زمردی Zamurdi	Dark green
	عباسی نافرمانی Abasi nāfarmāni	
	چہرائی Chehrai	
	بیدمشکی Bedmushki	
	ملائے Malai	
	زرد Zard	Yellow
	بدگوری Badgori	
	کاکرزی Kakrezi	
	برگ زرد یا شکری Burkzard ya shakari	
	گل زرد Gulzard	
	بسنتی Basanti	Sunflower color
	اہ پوشی Ah poshi	
	قرمزی Qirmazi	
	پیازی Pyazi	Onion color
	بادامی Badami	Almond color
	سوسنی بدگوری Sosani badgori	
	شیشی یا ارغوانی Shishi ya arghwani	Magenta
	کاسنی Kasani	

	کافوری	Kafuri	
	آسمانی	Asmani	Sky color
	گلنارسیاہ	Gulnarsyah	Dark pomogranate color
	ودی	Udi	
	فستقی	Fastaqi	
	خاکی سرخ	Khaki surkh	Dust color (reddish)
	فیروزی	Firozi	Turquoise color
	صندلی	Sandali	
	کسنبلی	Sumbali	
	چمنی	Chamni	
	دارچینی	Darchini	Cinnamon color
	طلائی	Talai	
	پستکی	Pustaki	
	سبزہ گلابی	Sazah gulabi	
	خاکی	Khaki	Dust color
	خاک نجفی	Khak najafi	
	میانہ زنگاری	Myana zangari	A shade of verdigris
	دارچینی سیاہ	Darchinisyah	Dark cinnamon color
	ٹھولی	Tholi	A shade of pink.
	سبز	Sabz	Green
	بط	Bat	
	سنہری	Sunahri	Golden color
	سفید	Sufaid	White
	نقرائی	Nugrai	Silver color
	پرطاؤسی	Partausi	
	نیلے	Nili	Blue
	پوست بادام	Post badam	
	مغز بادام	Magz badam	
	طوطے	Toti	Parrot color
	نیم زرد	Nim zard	Light yellow
	بنفشی	Banafshi	
	والہ زنگاری	Valah zangari	
	والہ فیروزی	Valah ferozi	
	خودرنگ	Khudrang	Natural color of the goat
	حنائی	Hanai	
	بلبلی	Bulbuli	
	نباتی	Nabati	
	فاختہ	Fakhta	Dove color

SPECIMEN OF WOOL CARPET AND OF SILK THREAD NOTATION

Specimen of four lines of Wool Carpet notation

The following are the signs for numbers used in the notation of Shawls

and so forth on the same system.

The signs for colors are generally the same as those used in the manufacture of shawls and are equally

liable to interchange with the exception of the following :

Anari = Pomegranate ;

Mushki = Elephant color ; Firuzi = Turquoise color ; Gulabi = Rose color ; Melai = Light Turquoise

Specimens of silk thread notation

SPECIMEN OF WOOL CARPET AND OF SILK THREAD NOTATION

notation

Shawls 0 1 2 3 4 5 6 7

23 and so forth on the same system.

anufacture of shawls and are equally

= Anári = Pomegranate ;

= Rose color ; = Melái = Light Turquoise

tion

Gul Allure Grape color

With the Author's Compliments

KAFIRISTAN.

SECTION I.

445

THE BASHGELI KAFIRS AND THEIR LANGUAGE.

45603

BY

G. W. LEITNER, LL. D.,

(OF THE MIDDLE TEMPLE, BARRISTER-AT-LAW;)

(LATE ON A LINGUISTIC MISSION BY ORDER OF THE PANJAB GOVERNMENT;)

PRINCIPAL OF THE GOVERNMENT AND ORIENTAL COLLEGES, LAHORE;

AND REGISTRAR OF THE PANJAB UNIVERSITY COLLEGE.

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William Simpson

April · 1881.

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INTRODUCTION.

IMMEDIATELY before, and at the conclusion of, Dr. Bellew's able and instructive Lecture on Káfiristán and the Kafirs, the gem in which, I think, is his attempt to identify the Gandharidœ of the Greeks with the Kamoji Kafirs, Sir Robert Egerton, who has always taken an interest in my linguistic enquiries, strongly urged me not to delay any longer the publication of my material regarding the Siah Posh Kafirs which I had collected in 1866-67 and to which I had added in 1872.

Accordingly, I began writing out some notes that I had with me on one—the first—of the Kafir dialects, with which I had come in contact, intending to send them, when elaborated, to a philological paper, when Captain A. D. Anderson, the indefatigable Secretary of the United Service Institution of India, diverted their destination to this Journal by kindly assuring me that with a sketch of the manners of the Bashgeli Kafirs, a Map of Kafiristán and surrounding countries, and some illustrations, I might make the linguistic portion acceptable to the Indian public, especially now that travellers of the determination of Major Tanner were bent on exploring the remaining mysteries of Káfiristán, and that all the other countries included in, what was once called, the "Neutral Zone" were attracting so much general attention. My sketch and notes were ready on the 5th September last, but the reproduction of the Photographs and Drawings, which, I regret to say, has not been so successful as usual, has delayed the publication of my paper beyond the time during which it might have possessed an immediate value.

Two Children
Two Bashgali Kafirs

William Simpson

July, 1880.

A SKETCH OF THE BASHGELI KAFIRS AND OF THEIR LANGUAGE.

BY

G. W. LEITNER, LL.D.,

Late on special duty in Kashmir, &c., on a mission of linguistic enquiry, by order of the Panjab Government.

SIMLA, 5TH SEPTEMBER 1879.

IMPERFECT as the following Sketch may be, I submit it for the use of those travellers who, like Major Tanner, are attempting to enter Kafiristan by way of Chitrál. "Davies' Trade Report" informs us that the Bashgeli Kafirs live under the rule of Chitrál, whose Chief, Aman-ul-Malk, sells members of that race from time to time into slavery, in order to raise his revenue. I believe that these Kafirs, whose language, Kalásha, is spoken, or at any rate, understood, by neighbouring independent Kafirs, would be an excellent medium of communication with the more distant tribes. In order, however, to obtain their confidence it is necessary to know a little of their language, which, in wild as well as in civilized countries, is the key to sympathy and information. Dr. Bellew has given us several amusing instances of the difficulty of eliciting from a Kafir, with whom he could converse in Persian, the equivalents even for objects that can be counted or pointed out or for the first three persons of the present tense of the verb "to be." The difficulty which I encountered in endeavouring to elicit grammatical forms from the Kafirs, altogether five in number, whom, for various brief periods between 1866 and 1875, I had in my service, may, therefore, be appreciated.* I shall be content if this sketch

* First point to objects in order to learn their names, then bring them in connexion with such simple bodily wants as can be indicated by gestures. This causes one of the men, if there be two, to order the other to bring this, that or the other, to come, to go, &c., which elicits the imperative form.

The reply ordinarily gives either an affirmative or the first person of an indicative present or future. Of course, the same sound or the inflection of the same word has to be closely followed. Then use yourself the first person, which starts conversation and brings out the second person and so forth.

I cannot understand the difficulty in getting Dr. Bellew's Kafir beyond "ten." Having been told "one" and "ten," "eleven" follows as a matter of course, *e. g.*: the questioner repeats: "one, ten" on which the Kafir laughs; this warns the questioner to invert the order and to say "ten, one" which the Kafir would immediately take up and correct into "ten *and* one," giving one the benefit of a conjunction or of the *inflection* of ten, which *may* be a guide to a genitive and is sure to be of *some* use hereafter. The difficulty with Kafir numerals arises at quite a different stage. That Dr. Bellew's Kafir could not translate "I am" "thou art" "he is" is more intelligible. The verb of existence can rarely be ascertained in this way. It must be sought for through the correction of sentiments like "Kafir good" "Mussulman bad" "I, thou, brother" (with appropriate gestures between the words) and so forth. Of course, one is constantly misled by one's own stupidity or the misapprehensions, if not the evasions, of the person interrogated, even at the above elementary stages of enquiry; nor is there a royal road to the acquisition of the language of a barbarian, even when one's task is greatly facilitated by his knowledge of a common medium of communication. Circumstances, which cannot be predicted or always arranged for, must be made use of, as they arise, in order to give freshness to one's work. Above all, the enquirer must have learnt to distinguish between the thought and the word which expresses it, for which his best preparation is to have acquired in early life a familiar knowledge of, at least, two languages; otherwise, the application of philological rules will suffer by the ossified condition of the mind of the investigator.

of one of their languages serves as a starting-point for further research and saves a future traveller the first and almost unsurmountable difficulty of inflecting a noun or verb, or of constructing a sentence. My "Dardistan," the first part of which was published early in 1867 and of which the present sketch is, in part, an extract, has, I am glad to find, served as a pioneer for the labors of subsequent travellers and residents, without which their efforts must have been somewhat barren of results. This fate may be predicted for researches in the remaining portions of what was once called "the neutral zone," unless all the existing material, especially the linguistic portion, is published as a basis for the labors of our explorers, whose pluck is as undeniable as is their general inability to acquire a new language. Even the most distinguished amateurs in philology make such mistakes as to render the abstract term "death" by "a dead policeman" or to give the puzzled answer "what do you want" as the equivalent of their enquiry about the native name for "middle finger." Persons sent on special expeditions often pass by the most interesting inscriptions, of which they merely report that "the characters are neither Greek nor Persian," instead of obtaining, if it be only a rubbing on a bit of paper of one of these characters. Every information, however fragmentary, should be welcomed. I understand that Major Tanner is ill near Gilgit, and, if this be the case, or if there be still time to communicate with him, the opportunity may be taken of drawing his attention to the Bashgeli Kafirs, with whom he is likely first to come into contact and from whose co-operation, under judicious management, his mission is likely to receive an additional element of success. I also hope, that in the transliteration of sounds, Major Tanner will adopt the spelling usual in ordinary English words (explaining, of course, his system by prefixing examples to his work) and that he will avoid the Hunterian method which presupposes a correct knowledge of the nature of sounds, but which, by misusing the accent, confounds pronunciation with accentuation, *viz*: the rendering of the sound with the syllable on which stress should be laid.

The two Kalásha-speaking Kafirs in my service were, the one, a subject of Chitrál, the other an independent Kafir. They were both prisoners obtained by His Highness the Maharaja of Kashmír in the course of his war with the tribes beyond the Indus in 1866, of which details may be read in my Dardistan, Part III. The men were called Batshu and Malek respectively, and looked like Hindus of the Himalayas. This bears out the statement of Drs. Bellew and Trumpp that the Kafirs were originally Hindus, a view with which I only very partially agree. They were placed at my disposal by the Maharaja, at the instance of the Panjab Government, and lived in my house at Lahore for several weeks, during which time, however, I could only send for them on about a dozen occasions. Finally, the heat of the plains drove them back to their bondage in Kashmír. The men were well-behaved, though they boasted that in their country they literally drank the blood of a slain Muhammadan and bit his heart, I presume,

more from bravado than from that penchant to cannibalism, with which they were credited previous to my tour in Dardistan in 1866, and which even one Dardu tribe erroneously ascribes to another, although it may only be separated from it by a single mountain. Many of the notes which I put down in 1867 are now lost or have been rendered illegible by the lapse of time, whilst none can now be sent for from Lahore; but I remember that one of the youths had light eyes and was fairer that an ordinary high-caste Hindu of the plains. As regards their religion I have elsewhere given one of their prayers, but it seemed to me that their ideas had become affected by their passage through, and stay, brief as it may have been, in Kashmír, when they must have come in contact with Hindus, who, knowing that they were bitter enemies of Muhammadans or, at any rate, not Muhammadans, tried to make them believe that they were themselves Hindus, in pursuance of that proselytizing policy of Kashmír to which I have alluded elsewhere.* The two Kafirs spoke of Indra and Mahadeo, but it is possible that they were taught these names in Kashmír, although I must admit that the account which my Munshi obtained from them and which I have added to this Sketch, agreed with that of other enquirers into the religion of this mysterious race (*pace* Dr. Bellew). All the Kafirs that I met seemed to me to be devoid of any very active spirit of religion. Jamshêd, the nephew of General Feramorz, pretended that he was a Christian, and asserted that his uncle used to assemble once a week the Kafirs in the service of the Amír of Kabul, and to tell them that Jesus was the Son of God, and that hymns were sung on the occasion. Ghara, the man to whom Dr. Bellew has referred in the course of his Lecture as not having been heard of after his return to his country, has since corresponded with the Missionaries of Peshawar and has asked for Christian Instructors, of whom two, Fazl-Haq and Nurullah visited him at his village Shaidarlam (*vide* account elsewhere). What I elicited from the two Bashgelis was: (1) that they put a stone on to a cairn on the top of a mountain to which they proceed once a year as a religious exercise; (2) that the number of Muhammadan heads hung up in front of their doors indicates their position in the tribe (this was confirmed to me by

* My experience bears out a similar statement made by Mr. A. C. Lyall, Foreign Secretary to the Supreme Government, in a well-known discussion with an illustrious philologist. Of these attempts by Hindus to proselytize I wrote in 1869: "I have already noticed that, in spite of the exclusiveness of Hinduism, attempts are made by the Maharaja of Kashmír to gather into the fold those races and creeds which, merely because they are not Muhammadan, are induced by him to consider themselves Hindu. For instance, the Siah Posh Kafirs, whom I venture also to consider Dards, have an ancient form of nature worship which is being encroached upon by Hindu myths, not because they are altogether congenial, but because they constitute the religion of the enemies of Muhammadans, their own bitter foes, who kidnap the pretty Kafir girls, and to kill whom establishes a claim among Kafirs to consideration. In the same way, there is a revival of Hinduism in the Buddhist countries of Ladak and Zanskar, which belong to Kashmir, and ideas of caste are welcomed where a few years ago they were unknown. As no one can become a Hindu, (except through the creation of an additional caste), but any one may become a Muhammadan (with full privileges), Hinduism is at a natural disadvantage in its contact with an advancing creed and, therefore, there is the more reason why zealous Hindus should seek to strengthen themselves by the amalgamation with other idolatrous creeds."

the sepoys of the Maharaja of Kashmír on my way to Gilgit in 1866); (3) that they sit on benches or stools and not on the floor; (4) that they like all those who wear a curl in front; (5) that they are great wine-drinkers, in which respect they resemble their brethren, the Dards. Dr. Bellew's account seems to confirm my worst anticipations regarding the absorption of these races of whom I thus wrote in 1869:

"To any one interested in the remnants of an ancient civilization, the absorption of the Dard races which is now going on is naturally a melancholy event. The legends and songs which I collected at Gilgit in 1866 will not live for many generations after most of its inhabitants have been dispersed to more savage or more "orthodox" regions, or have completely come under foreign rule. The Muhammadan Afghans will encroach on the inhabitants of the Hindu Kush, till the last blue-eyed "Kafir" girl has been sold into slavery (perhaps by her own father as an act of propitiation of his Muslim neighbour) or till the monotony of Islam has smothered the national life which resisted the attack of Timur."

The earliest reference to the Kalásha Kafirs is made by Mackenzie Turner who says: "the Kafirs are divided as follows:

1. Kamozáes, in hills round Chitrál;
2. Kullush, near Chillas and Gilgit;
3. Kuttars, near Kunur;
4. Gumbír, above Lugmán."

His No. 2.—I read as follows: "Kalásh near Chilás and Gilgit." These are my Kalásha Kafirs, whilst it is as obvious as it is a correct statement, that the Kataris live near Kunar and that Gambír is above Lughmán. (*vide* Nos. 3 and 4 of Turner's division of the Kafirs, which, on the whole, seems to me to be the one most likely to be in accordance with fact.) I have added Photos or drawings of Kafirs from Kalásh, Katár and Gambír to the present Sketch for purposes of comparison. My Kalá-shas said that they lived in a country called *Mumurèt* (which I have put down as a village in my vocabulary,) whilst the name of the Kalásha District, partly still inhabited by Bashgeli Kafirs, occurs on my map prepared on information gathered by me between 1866—72, and which continues to be the one that contains the greatest number of names of places and has served as the (unacknowledged) basis of several official maps and routes prepared during and after that time, as can be proved by the quotation of misprints and the misapplication of linguistic to geographical appellations. Near this country of *Mumurèt* they said the following places were well-known: these my Munshi put down as Broana, Uneegá, Butrik, Khurkhura, Regmoon, Bario, whilst my simultaneous notes on the subject are either lost or mislaid and my vocabulary has only Rongmù and Biriù, which I take to be the Munshi's Regmoon and Bario. The inhabitants of *Mumurèt*, Rongmù and Biriù are allowed to intermarry.

The Kafirs, whom my Munshi called "Kala Sheha" Kafirs, informed us that they worshipped *Mahadev*, to whom they built a stone-temple, which they visited for purposes of prayer. Females were not allowed to go to the temple. When the Kalásha Kafirs want to eat meat, they take a goat to the temple, where they kill the animal with a blow from a sword. (This agrees with similar accounts regarding other tribes of Kafirs.)

Their Gods, my men said, were Mahadev (as above), Hingo, his brother and Indr, to which statement my Munshi adds Kishmaee and Khudaee, *viz.*, Indr-Kishmaee and Khudaee.

The Kafirs said to the Munshi: "we do not allow travellers to pass through our country, because the Raja of Chitrál sells us as slaves and so do his people whenever they can catch us. When the "chotee" (lock of hair, like that worn by Hindus) is found on the head of a stranger, we treat him with courtesy, but if he do not wear it we kill him. Our religion is not founded on any book and we are ignorant of reading and writing."

The Munshi further reports: "their marriage custom is very curious. If the parents of the girl are poor they say to the parents of the boy: "please not to come to our place, we shall come to yours with our daughter for the marriage ceremony"; but if, on the contrary, the parents of the girl are rich, they send for the parents of the boy and treat them with the greatest hospitality."

The women wear a *kurta* like the Kashmiris and a *topi* like that of the women of Gilgit and Chilas. (All, and only, the Dardu tribes wear this cap, which is a bag, sometimes of embroidered cloth, rolled up over the ear). The Kalásha women, however, add strings of cowries round the common Dardu cap. This cap is another proof of the Kalásha Kafirs belonging to the Dardu race.

The following are the products of their country: Wheat, Rice, Mungi, Mah, Barley and Corn. Nothing grows there except these; they have grazing grounds for their goats and live on them.

As regards the tribal divisions among the Kalásha Kafirs, my Munshi's notes are as follows. "They are divided into the following sects: *Throokdaree, Shala-ká-daree, Bollya-sing-now, Ráchá-ví-now, Bodeedaree, Bambooree-now, Rachagoshdaree, Isprenow, Náyuk, Murdlee.* Among these castes the *Throokdaree* is considered the best, like the castes of Brahmins and Thakurs among Indians, *Bumbooree-now* and *Isprenow* are considered the most gentle sect."

My own notes agree so far with those of the Munshi as I put down the *Torikdari* as one of the two high castes. They are evidently his *Throokdaree*; but he has not given the other high caste, namely the

Butidárî, evidently his *Bodee-daree*. My *Shalek-dari* is evidently his *Shala-kú-dáree* and my *Bamburnaù* his *Bumbooree-now*, but my *Rajawári* is omitted, unless it is the same as his *Ráchávi-now* or his *Racha-gosh-daree*, whilst I cannot find my equivalents for his *Ispre-now*, *Najuk*, *Muralee* and *Bollya-sing-now*.

When a person dies he is put into a box and then placed in a distant jungle. They do not bury or burn their dead. (This agrees with what is reported of the customs of other Kafir tribes). The nearest kindred of the deceased keep deep mourning for forty days. When a father dies, his son shuts the door of his abode and confines himself to his room for forty days. When this period is past, some man of standing in the tribe takes the son out of his room, gets his head shaved and washed, has new clothes put on the mourner and consoles him.

When a son is born, great rejoicings take place. Guns are fired off and large parties are entertained to dinners. The mother of a new-born son secludes herself for twenty days, but if she has given birth to a daughter, her husband confines himself in a house for the same period. Similar practices contingent on menstruation and gestation have been reported from other Kafir tribes.

VOCABULARY AND GRAMMAR OF THE LANGUAGE OF THE BASHGELI KAFIRS.

A VOCABULARY AND GRAMMAR OF THE KALASHA LANGUAGE

FOLLOWED BY

Dialogues and a philological Sketch of that language as well as a brief "Comparative Vocabulary and Paradigms of Kalásha, Gilgiti and Arnyiá."

1.—NOUNS.

English.	*Kalásha.*
Abode	... hand.
Arm	... hárkin.
Almond	... biyels.
Altar	... hand ? hénd=temple.
Apple	... roshonáu.
Ass	... gordok.
Apricot	... ajái.
Air	... sina (word) shílak.
Ant	... pililek.
Arrow	... bro; shingtom=bow; the wooden part=tshong.
Beard	... shà.
Bear	... itz.
Breast	... gro ; tshútshu.
Boy	... sudá.
Girl	... strija gurok.
Brave man	... goatìnn.
Bird	... patshenk.
Blood	... lui (niao).
Boat	... drin (leather bladders).
Bone	... atì
Brass	... harila
Bridge	... shín ?
Brick	... mundì.
Bread	... awù.
Brother	... baya, báy
Buffalo	... (there are none).
Butter	... pratshno.
Bride	... ajakarí (bride) ; strija (wife.)

Bridegroom ... purush.
Business ... krorùm, kròmm.

Cap ... kúrr.
Cold ... tramóna (?).
Cavern ... krée.
Cure, medicine ... wezì.
Cheeks ... kâli (?).
Cheese ... pìnda (?).
Clothes ... tshéu (distár=turban ; piràn=waistcoat; butt=drawers.)
Comb ... kandayak.
Country ... dêsh.
Coward ... biheuder; bibu.
Cat ... púshak.
Cloud ... bashik, (rain) méndji.
Candle ... lutsh (light).
Copper ... gondali (dish) tshukura.
Cotton ... krawas.
Cock ... kakanwàk.
Cow ... gak.
Curds ... niú.
Crow ... kagra.

Darkness ... tramashùng.
Dish ... kurri; gondali?
Dance ... nàt.
Dekchi (kettle) ... kawao.
Door ... duòr (?).
Daughter ... tshnù.
As an exclamation ... tshû.
" Oh little girl" ... dada.
Day ... básan; adoa rátau=night.
Dog ... sheon.

Eye ... étsh.
Eyebrows ... ejganduk.
Eyelid ... etshpéhluk.
Ear ... koron.
Earth ... tshòmm.
Soil ... do. páo.
Khadai, Mahadéo-Indr, Kushumia, Hingáo. } Names for God and portions of the universe.
Enemy ... dushman.
Egg ... ondrak.
Evening ... trmush.

Finger ... ango.
Father ... wawa.
Fire ... angár.
Flame ... gulshpì.
Fish ... matzí.
Fly ... mangajík.
Flower ... ghambúri.
Flour ... at, átt.
Foot ... kúrr (dheink=leg); kushurek=knee; broink=thighs.
Fort ... kòtt (hénd=temple).
Ford ... ùguni, wazái.
Fruit ... mewá.
Friend ... dari (?).
Forehead ... nila.
Food (bread) ... áu.

Garden ... gurzenn.
Goat ... bíra.
She-goat ... pài.
Gold ... soa.
Grass, hay ... kàss, shàshta khàss.
Green grass ... grìla khàss.
Gun ... topèk, tupèk.

Hair, curls. ... tshui; tshurí.
Hand ... peen ? pilon.
Head ... shish.
Herald (messenger) ... khabàrero.
Honey ... matsherik.
Heat ... huluk (?).
Heaven ... dí, asman.
Horse ... hàshsh.
Hut ... tshittak hand (little house).
House ... ghona hand (great house).
Heart ... héra.
Husband ... berù.

Iron ... tshimur.

King ... shá, shah, shah gúrok.

Lead ... adzis; bullet=brô; wêz=powder.
Language, speech, word ... mondr.
Lake ... sardawai.
Leaf ... prón.
Leather ... gao.
Leopard ... joao.

Light ... pralik, lùss
(of a candle) ... lùtsh.
Lightning ... win (prau) dedayang=thunder.
Limit ... khonda.
Lips ... úsht.
Load ... phar.

Man ... kúshala.
Male ... púrush.
Marriage ... dja.
Meat ... móss.
Milk ... tshìrr.
Medicine, cure ... wezì (?).
Mill ... yjónter.
Monkey ... mrakro.
Moon, Month ... mastrúk.
Mother ... aya
Mountain ... sònn.
Great mountain ... ghona sònn, ghano sònn.
Mouth ... usht.
Mist ... mendjamò.
Musquito ... mengajik.
Musical instrument ... wádj (bandjai=play.)
Morning ... tshaupami; tshanpa=to-day; ondja=to-morrow.
Model ... (nora=new; lajna=old).

Neck ... torr.
Name ... hòm (?) nòm.
Night ... ratt.
Nose ... natshor.
Noise ... hunk; húk.

Oath ... shatt; kshullo manhandei (?).
Oil ... teue.

Property ... mál.
Pain ... tripálle.
Perspiration ... húlluk.
Place ... awata (?).
Plant ... kandálek.
Price ... qrê ?.

Rain ... báshik.
Ring ... angúshter.
Reward, present ... saripá.
River ... gá; boboyùk.

Rope ... radjùk.
Road ... ppiònn, pònn.
Rule, custom ... dastúr.

Salt ... lòn.
Sabre ... kangár.
Service, work, ... kròmm.
Sheep ... mèsh.
F. ... amea, amrea.
Saddle ... hunn.
Servant ... shàderr.
Shoe ... kalum.
Saw ... gir.
Silver ... rúa
Spring ... bassum.
Sister ... baba.
Skin ... pói.
Spring (water) ... ùtz.
Sky ... dì.
Spy ... hériu.
Stomach ... kùtsh.
Smell ... bó.
Snake ... gókk.
Snow ... kirik.
Stockings ... djerab.
Son ... putr.
Song ... grò, qrôn.
Sport ... mnrù (?).
Star ... tari.
Stone ... batt.
Great stone ... ghona-batt.
Little stone ... to hutek ? (tshíttak) batt.
Sun ... suri.
Silk ... sikimm.

Tax ... thangi.
Temple ... hénd (?).
Thunder ... didayàng.
Tiger ... juáu.
Time ... waqt.
Tobacco ... tamakù.
Tongue ... djìpp.
Tooth ... dandoork.
Town ... Shahar (?)
Little town, village ... gròmm.
Tree ... mùtt.
Trial ... djóni (?)
Tribe ... zàttr (?)

Tribute	... thangi.
Turban	... distar.
Village	... gromm.
Voice	... kondyek.
Water	... ùk, ùg.
Wall	... dighra.
Wine	... dá.
Winter	... hémman.
Wife Woman	... strija.
Wood	... shulà,
Wolf	... grhast.
Wool	... pàsh.
„ goats	... mro (?)
Word	... mondr.
East	... sún prau.
West	... tshakk (prau).
Right	... drántsho.
Left	... karúi.

2.—Numerals.

1	... ék.
2	... dú.
3	... trè.
4	... tsháu.
5	... pondj.
6	... shé.
7	... sàtt.
8	... asht.
9	... nò.
10	... dash.
11	... dajéga.
12	... daje dúa.
13	... „ tréa.
14	... „ tsháua.
15	... „ pondja.
16	... „ shóa.
17	... „ satta.
18	... „ ashta.
19	... „ nóa.
20	... bishi.
21	... bishíje ek.
22	... „ dú.
*30	... „ dash.

* 31—bishije-daje-ega.
32— ditto dua (compare with 11, 12, &c., &c.)

40	... du bishi.
50	... du bishi dash.
60	... trebishi.
70	... „ dash.
80	... tshau bishi.
90	... „ „ dash.
100	... pondj bishi.
200	... dash „
1,000	... no term for a thousand.
1,00,000	... ditto.

(*b*). *Ordinals, &c.*

First	... égis (?) shumerau.
Second	... pishtan, égis pishto (the one after the first.)
Third	... motshe or doim pishto=the one after the second ; motshuna.
Fourth	... trein píshto=(the one after the third.)
Fifth	... tshouin pishto.
Half	... khónda.

3.—Names relating to time.

Day	... báss.
To-day	... óndja.
Midday	... áduo.
Tomorrow	... ghêri (?) tshópa.
After tomorrow	... torie.
Yesterday	... dosh, dòsh, doshtshópa.
The day before yesterday	... warèsha.
Week	... sahant ; satt basan.
Fortnight	... khonda mastrukh ; du sahant.
Month	... mastrukk.
Year	... kau.
Spring	... basun.

There are no names for the days of the week. There are two main divisions of months : the summer and the winter months : "only the great men know their names."

4.—Adjectives.

All	... tshikk.
Broad	... blrr.
Little	... tìtshek.
Long, great	... drîga.
Loud (voice)	... hútala.
Crooked	... koròk.
Clean	... pagizá.
Sideways	... koro-khà.
Straight	... ûdjak.
Dirty	... nazî.

Dry	... shûshta.
Deep	... gùrt.
Wet	... grîla.
Far	... dêsha.
Near	... tàdaka.
Necessary	... ghattu (?).
Good	... prusht.
Great	... dîrga.
Beautiful	... shishòyek, also prusht.
Bad	... khàtsha, shàla.
Much, very	... bó.
Hard	... phaugîna
Ugly	... nazgústi.
Soft	... maúntshak.
Poor	... ghariblèy.
Generous	... prùsht mótshi=good man.
Liberal	... tshîkin.
Rich	... daulanman.
Heavy	... agûroka, ugúrako.
Light	... tzátak.
Hot	... hùluk.
Cold	... ôsh.
Healthy	... streká (?).
Hungry	... anôra.
Miserly	... káske né dalé=he gives to no one.
Thirsty	... daán, dáhun (?)
Low	... passt.
Large	... ghoná.
High	... hútala.
Small	... shimundyeká, tshútek.
Ill	... zabún (?) bey-derkár.
New	... nòra.
Old	... lájna.
True	... ûdjek.*
False	... lewallè.
Quick (make haste)	... adihái.†
Quick (come quickly)	... kasháp.
Slow	... briâsh.
Raw	... dónga.
Ripe	... patshilalè.
Rough	... hèrra.
Smooth	... lánsht.
Round	... pindûri.
Square	... tsháu gróni.
Sweet	... máhora.

* Udje móndr de = speak the truth.
† Adihai pari = be quick.

Sour	... tshúkra.
Bitter	... tshíshtak.
Thick	... bá tûla.
Fat	... tûla.
Thin	... palîtshok.
[A lean man]	... phaugîna.

(*b*). *Names of Colours.*

Red	... latshéa.
Yellow	... badù.
Blue	... nila.
Green	... harílek.
Black	... krìina
White	... gora.
Pink	... zámutsh.
Many coloured	... tshìkmishàri.

5.—Prepositions, &c.

Above	... hutale; hallia.
Beneath	... hemmen.
Between	... môsthe.
Before	... rû
In former times	... jôtt; tshîra.
Behind	... pìshto.
In future times	... sumbèrr.
Within (come)	... udrîman (i)=come inside.
Without (go)	... binàk (pâri)=go outside.
Here (come)	... ayà (i)=come here.
There	... prahàkk.
Where	... kawái (paráo)=where did you go?
Now	... shóndje (i), this time=shondje adoa
When	... kái (ómi)=when did you buy it?
Who	... kûro (tú)=who are you?
What	... kîe.
Which	... îe kura, =which is it?
This	... eka ỳáso.
That	... eka tráso.
Why	... ka [parizdai]=why do you go?
How	... khènti.
How many	... komón (?).
Yes	... *

* There appears to be no word for "yes"; at any rate, I could not get anything more satisfactory than the following:—

Q.—Awú áshis? Have you eaten bread?

A.—Awù áshim. I have eaten bread.

No	... nè.
And	... je (?) (added to the word like Latin que).
If	... (is rendered by a correlative sentence—vide dialogues).
But	... tá.
Or	... kói (amuprèm).
As	... shála (krom)=كم جيسا
So	... aísta=جيسا
Also	... ásta (?)
Always	.. harr adoa.
Until	... nù, (at end of sentence).
Again	... gêri.
All	... tshikk.
Therefore	... kéy krómna.
Why	... shü kromna.
Little	... títshek.
Much	... bó.

6.—Pronouns.

I	... a.
Of me	... mái.
To me	... mótshes.
By me	... mái tada.
From me	... mái pì.
Me	... mái.
We	... abì (atshikk=we all ?)
Of us	... hómo.
To us	... hóma.
By us	... homo-táda.
From us	... hómo-pi.
Thou	... hómo (djagai=see).
	... tu kushalatai.
Of thee	... tái.
By thee	... tái táda.
From thee	... tái pì.
You	... abstshikk.
Of you	... mîme.
To you	... mimi.
By you	... mimi-táda.
From you	... mimi-pi.
He	... ásá.
Of him	... ásá.

To him ... ásá.
By him ... ásá-táda.
From him ... ásá-pì.

They ... shéli.
Of them ... ísi.
To them ... ási=shási.
By them ... shasi-tada.
From them ... shási-pì.

She ... ása.
Of her ... ása.
To her ... ása.
By her ... ásá-tada.
From her ... ásá-pì.
They f. ... like the masculine.

7.—The Verb.

(*a.*) *Imperatives.*

Bring ... óni.
See ... djagái.
Go ... prè, pári.
Give ... dé.
Sit ... nisì.
Be silent ... hùk mû káre=make no noise.
Hear ... sangâs; kronn kares=give your ear.
Eat ... jù.
Take away ... hári.
Cut ... tshîni, tshínni.
Come ... ì.
Drink ... pì.
Stop ... mô páre=do not go.
Do ... káre, kári.
Ask ... putshná (?) pùtshi.
Look ... djagái.
Play (the dôl) ... wàdj bandjai.
Run ... kasháp parí=go quickly.
Laugh ... kátras, krátas.
Light ... uprái.
Weep ... tróy.
Dance ... nàt kari.
Sigh ... pûshi.
Speak, read ... monnde (monn de ?)
Beat ... láy.
Bind ... bóni, bhóni
Kill (strike dead=hróy istó ... hróy.

Open	... umrái.
Stamp	... pogroìn dè.
Sing	... gròn dié, gròn dé.
Sleep	... prasúy.
Shut	... kári.
Get up	... úshti.
Fall	... shirúus.
Lift	... uprái.
Wake	... úshti.
Weigh	... terázu tóli.
Write	... niwéji, niwéje.
Understand	... djeóni
Unfasten	... ukashi.
Awake	... úshti.
"	... spropthétum.
Die	... náshi.
Lock	... durr kári, naì kári.
Unlock	... naì umrai.
Want	... gáti (?).
Raise	... uprái
Catch hold	... grii, (hàsh grii.=catch hold of the horse.)
Sell	... brínn kíràs.
Let go	... lasái.
Tear, break	... tshíni.
Sow	... si.
Throw away	... histi.
Boil	... haláì, wîsho dé.
Roast	... sù de.
Do not forget	... mò práshmos.
Blow	... phushe.
Call	... tshìn.
Cook	... au kare,
Count	... ijmaráy.

(*b.*) *Infinitives and Imperatives.*

To ask.	... putshi.
Imp.	... putshi.
„ buy	... qre (?)
Imp.	... dedjen qréas.
„ sell	... brínkrêk.
Imp.	... brínkres, brínn kíràs.
„ run	... adhèh.
Imp.	... adhiài.
„ sew	... sisîk (tshén
Imp.	... sî.
„ be silent	... hunk né kárik.

Imp.	... hunk né kári.
To sleep	... prasúik.
Imp.	... prasúí.
„ strike	... gundí grí láik.
Imp.	... gundí grí lái.
„ bring	... ónik.
Imp.	... óni.
„ take away	... hárik.
Imp.	... hári.
„ tear	... udhálik.
Imp.	... udhalí.
„ give	... dék.
Imp.	... dé.
„ tell	... móndek.
Imp.	... mónde.
„ test	... djagawálek.
„ read.	... mondé=speak.

(*c.*) *Conjugations.*

TO BE

PRESENT.	
I am	... a him.
Thou art	... tù hà.*
He is	... assa hà.†
She is	... do.
We are	... abi hik.
You are	... tù tshikk hiss. = you all are.
They are, m. and f.	... ?

There is no special form for the Feminine in the Kalásha language.

IMPERFECT.	
I was	... ásis (the personal pronouns are generally omitted.)
Thou wast	... ási.
He was	... áso.
She was	... do.
We were	... ásimi.
You were	... ásíli.
They were, m. and f.	... ásini.
FUTURE.	... (probably the present?)

---

* Is he = è ? asan ? is there ? (at end of sentence). If thou art = tu asas (*vide* Dialogues).

† "Shiu" is also used for "is" (*vide* Dialogues.)

TO BRING ... ONIK.

Bring thou	... óni.
PRESENT.	
I bring	... a onim.
Thou bringest	... tu óni
He brings	... asso óneu.
We bring	... abi ónik.
You bring	... tus tshikk óna
They bring	... eledrùs onea.
IMPERFECT.	
I brought	... a ónis.
Thou broughtest	... tu óni.
He or she brought	... asso óneu.
We brought	... abi ónimi.
You brought	... tus tshikk ónili.
They brought	... eledrús ónini.
PLUPERFECT.	
I had brought	... a ónim dáy. (I was bringing?) The "onim" alone is inflected as in the present. The "day" is not changed.

FUTURE.—The present is used for the future.

IMPERATIVE.	
Bring thou	... óni.
Bring you	... ôno.
POTENTIAL.	
I will be able to bring	... a bhàm onik.
PROHIBITIVE.	
Bring not	... mô óni.
IMPOTENTIAL PRESENT.	
I am not able to bring	... a né bhàm ónik.
Thou art not able to bring	... tu nè bhàs ónik.
He is „ „	... asse nè bhá ónik.
We are „ „	... abi nè bháik onik.
You „ „ „	... tus tshikk ne bhéá ónik.
They „ „ „	... eledrùs ne bhéen ònik.
IMPOTENTIAL IMPERFECT.	
I was not able to bring	... a né bháis ónik, &c. conjugate "bháis" ónis."
I will not bring	... a ne onim.

TO GIVE ... DEK.

Give thou	... dè.
„ ye	... déo ?

PRESENT AND FUTURE.

I give	... a dèm.
Thou give	... tu dè.
He „	... asse dáli.
We „	... abi* det.
You „	... tussi tshikk dè
They „	... eledrùs tshikk dányi.

IMPERFECT.

I gave, &c., &c.	... a pajómis, tu prá, asse práu, abi prómmi, tussi tshikk práli, eledrús tshikk prommi.
Give thou	... dè.
Do not give	... mò dé
Give ye	... déo ?
I will give	... (like the present.)
I will be able to give	... a bhàm dêk (vide this form under " to bring.")
I am about to give	... a dèm dáy, &c., (or "I have given."?)
I had given	... a pajòmis dáy, &c.

TO COME ... IK.

PRESENT AND FUTURE.

I come	... a im.
Thou „	... tu ì.
He „	... asse íu.
We „	... abi ik.
You „	... tu tshikk éu.
They „	... eledrús in.

IMPERFECT.

I came	... a á.
Thou „	... tú i (á ?)
He „	... asse áu.
We „	... abi ômi.
You „	... tu tshikk áli.
They „	... eledrús (drùs?) ôn.
I am about to come	... a im dáy=I was coming.
I had come	... a á dáy, &c.

* " Abi " seems doubtful. My informant said " abi dek=we give " and also " abi det=you give."

I will be able to come ... a bhâm ik, &c.
Come ... í.
Come not ... mô è.

TO SEE ... DJAGAIK.

See thou ... djagái.

PRESENT AND FUTURE.

I see ... a djagèm.
Thou see ... tu djagái.
He „ ... asse djagái, (or djagalday ?)
We „ ... abi djagèk.
You „ ... tu tshikk djagài.
They „ ... eledrús djagàn.

IMPERFECT.

I saw ... a djagès.
Thou saw ... tu djagai.
He „ ... asse djagalday.
We „ ... abi djagémi.
You „ ... tu tshikk djageli (tuesta djagai.)
They „ ... eledrús djagàn.

TO DRINK ... PIK.´

Drink thou ... pì.
Do not drink ... mô pì.
I DRINK ... pìm.
thou „ ... pì.
He „ ... pìu.
We „ ... pìk.
You „ ... pìi.
They „ ... pin.

I DRANK ... áwis. ?
Thou „ ... áwi.
He „ ... áwia.
We „ ... áwimi.
You „ ... awi.
They „ ... aun.

TO SPEAK ... MON DEK.

Speak thou ... môn dé.
I speak ... a mòn dem, &c., &c., is conjugated like "a dem," *vide* "dêk"

TO GO ... PARIK.

Go thou	... pári.
I GO OR WILL GO	... a parìm.
Thou „	... tu pári.
He „	... asse páreu.
We „	... abì parìk.
You „	... tuaste pári.
They „	... eledrùs paròn (will you go ?=tu parìss ?)
I WENT	... a pará.
Thou „	... tu pará.
He „	... asse parán (also "se paráu.")
We „	... abi parómi.
You	... tuaste paràli.
They „	... eledrùs paròn.

TO SIT ... NISIK.

Sit thou	... nìsì.
I sit	... a nisìm.
I sat	... a nisà.
I will sit	... like the present.

TO HEAR ... KRON KARIK *lit.*=to do ears.

Hear thou	... krón kári.
Do not hear	... krón mò kári.

PRESENT OR FUTURE.

I hear ... a sangáam, or kròn kárem.

Conjugate each as follows;

I hear	... a kròn kárem *or* sangáam.
Thou „	... tu „ kàre *or* sangáas.
He „	... re „ kàreu *or* sangáu.
We „	... abi „ kárek *or* sangáa.
You „	... tuaste „ kára *or* sangá.
They „	... eledrus „ káren *or* sangáan.

IMPERFECT.

I heard	... a sangáyes.
Thou „	... the sangáyes.
He „	... se sangáu.
We „	... abi sangaimi.
You „	... tuaste sangáili.
They „	... eledrus sangâini.

TO STAND ... TSHISHTIK.

Stand thou	... tshishti.
I stand	... a tshishtim.
	... tu tshishti.
	... se tshishteu.
	... abi tshishtik.
	... tuaste tshishti (tshishta ?)
	... eledrùs tshishten.
I stood	... a atshishtis.
	... tu atshishti.
	... se atshishto, atshishteu.
	... abi atshishtimi.
„	... tuaste atshishti.
„	... eledrús atshishtani.

Note: compare the present or future "tshishtim" with "onim" except second personal plural.

The imperfect "atshishtis" is like "onis" except 3rd person singular "atshishto;" 2nd person plural "atshishti" and 3rd person plural "atshistani."

TO EAT ... JUK.

Eat thou	... jù.
I eat	... a jùm.
	... tu jùi.
	... se jús.
	... abi juk.
	... tuaste júa.
	... eledrús jún.
I ate	... a ashis.
	... tu ashi.
	... se ashu.
	... abi ashimi.
	... tus tshikk ashili.
	... eledrus ashin.

8.—DECLENSIONS.

A KING.	... shá
With a king	... shá-som
Of a king	... sháas.
To a king	... shaas.
A king	... shá.
From a king	... sháas-pi.
KINGS	... like the singular
A HAND	... hàst; bazá.
With a hand	... hàst-grí.
Of a „	... hàstani.

To a hand	... hastonà mûtsha.
A hand	... bazà.
In a hand	... bazonà
HANDS	... like the singular
GOLD	... súnra.
With gold	... sunra som
By gold	... sunra grí.
PRINCE	... sháas putr.
PRINCESS	... sháas tshû.
QUEEN	... sháas djàs.
A MAN	... mótsh.
With a man	... motshe somma.
Of a „	... motshes.
To a „	... motshes.
From a „	... motshes-pi.
In man	... motshes udriman.
A WOMAN	... strija.
With a woman	... strija somm.
Of a „	... strijáas.
To a „	... „
A SON	... putr.
With a son	... putr somm.
Of a son	... putras*
A BOY	... tzàtak sudá
Of a boy	... „ sudáas (notice that the adjective does not change.)
A DAUGHTER	... tshû.
Of a „	... tshúlos / tshúas.
To a „	... tshúas.
A STONE	... bàtt.
Of „	... bàttan or bàtt gri.
FLOWER	... pûsh.
Flowery	... pushîkani as shulàani=wooden from shûla=wood. However "ug"=water has a genitive "ugàni."

* The son of the father=pútras dadas.
The father of the son=dádas pútras.
Notice that *both* nouns are in the oblique case.

9.—Dialogues.

English.	Kalasha.
I want to learn your language	... *Táy mondr a gátim dáy.* Thy speech I (to) learn have.
If you are ill, I will give you medicine,	*Tu zabún ti asas táy wezì kárem.* Thou ill if art thy cure I will do.
Get all the things ready	... *Tshikk mâl eg awata kroái.* All property one place get (?)
Are you ready to go ?	... *Tú parìss, ä né ?* Thou wilt go ? or not.
Put your clothes on	... *Tshéu sambies.* Clothes put on.
I want to learn Kalásha	... *Máy Kalásha mondr djanáy.* To me Kalásha speech to know (?) *ghattudey*=is necessary (?)
You are my friend	... *Tú máy dári.* Thou my friend.
Wherever you meet an enemy kill him	... *Dushmàn kawágalle páshìk, hróy.* Enemy wherever to meet kill.
Get up, the daylight has appeared	... *Ushti, lujáu.* Get up, the daylight has appeared (it has become light).
A very pretty woman	... *bó prusht murávek.* Very good woman.
It is not proper to say such words	... *Shála mondr né dék osha.* Bad words not to give proper.
You ought to go to-day	... *Tay òndja parik, prùsht.* To thee to-day to go, [is] good.
Get the gun ready	... *Tupèk udjái.* Gun prepare.
Sing, dance	... *Qrôn dyè, nât kâre.* Song give, dance make ?
What is your name ?	... *táy nómm kîa ?* thy name what (?)
Whence do you come ?	... tú kawelo à ?
When do go ?	... tú kawèy parizdéy ?
Why did you come ?	... tú kóne à ?
What do you want ?	... tú kîa gates ?
I am very hungry	... a bò anóra.
Are you thirsty ?	... tú dáhán háwe.
Prepare food	... áu kári.
Is your home near ?	... téy dêsh tádaka shîu ?
Is the road far ?	... pònn déshu ?

Yes, it is far	... Háu, (?) déshe shîu.
No, it is near	... nè, tádaka.
Bring me to eat and drink	... máy hátia óni, jùm.
Bring water	... úg óni.
Sit here	... ayá nisì.
Light the wood	... shulà badzái.
Light the candle (?)	... lùtsh upuwáy.
Blow out " "	... " phaláy.
Stand there	... alai-kézi tshishti.
Come quickly	... Kashàp í.
Go slowly	... briàsh pári.
Put the saddle on the horse	... *hàshis-hunn* dè. to the horse saddle give.
Tie the cow to the tree	... *gá múto sòmm bòni.* cow tree with bind.
How many sheep and goats have you ?	... tay kimòn ásan amréa páy ?
I want nothing	... híshki nè gátem.
Is he your brother ?	... assá táy báy è ?
This load is not heavy ; lift it.	... assa phàr ugúrako nè ; upraí.
Take care	... ánde alái djagái.
Is the road good or bad ?	... pònn prúshte ; khàtsha ?
Is the mountain high ?	... sònn hûtala ä past ?
Is there a bridge over the river ?	... gau súe shíu ä nè ?
Bring ropes quickly	... radjùk kashàp óni.
Bring Butter, Milk, Cheese	... pratshóno, tshìr, pìnda.
Curds, meat, wine	... niú, móss, dá.
Grass, flour, fire	... káss, átt, angár.
Fruit	... mewá.
Smoke tobacco	... tamakù kashái.
Is there much sport about here ?	... aya dyaga*una* murù bó asan ?
If you will do great service, I will give you many presents	... may hátia prùsh kròmm kari, tày saripá dèm.
I am very hot	... may bó húllik karu day.
I am very cold ; put clothes over me,	may tramóna karu day ; tshéo dé.
Are you well ?	... prushte ásia ?
It will rain to-day ?	... óndje báshik diyálî.
It is very dark, where am I to go ?	... bó tramashùng háo ; kenti parìm.
Call the dog	... sheura, [shônra] khundiyái.
Call the Servant	... shâderr tshéyn.
May God keep you well	... khuda tai prusht k*áreu.*
Good bye	... ishpáte.
[Kalásha salutation]	... shpáti.
[Báshgeli salutation]	... streká ésha.

Go quickly	... adihai pári.
Tell the truth	... udjek mondr dé.
Give me water that I may drink	... ug dé, pim.
Come intside	... udrîman ì.
Go outside	... binàk pári.
Come here	... ayà ì.
Where did you go ?	... kawái paráo ?
Come now	... shóndje ì.
This time, (day ;)	... shendje ádoo.
When did you buy it ? *	... kai ómi.
Who are you ?	... kûro tû ?
Which [is it ?]	... îe kura ?
Have you eaten bread	... awù áshis ?
Eat bread	... awù jù.
I am ill to-day	... á óndja bey-derkár.
My name is Malik	... mái nom Malik.
Give it to me	... mótshes dé.
Sit near me	... mái-tada nisi.
Take it from me	... maí-pígréas.
Kill me	... mai hróy.
Where is your country ?	... mímî dêsh kawáshen ?
Shut the door	... duòr kári.
To run in the heat is bad	... húluk udhéh purì (?) na.
The son of the father	... pútras dadas.
The father of the son	... dadas pútras.
Throw (with) the stone	... bàtt-grì thè.
Wooden ; of wood	... shula-grí ; shulaanì.
Made of wood	... kaíshiu.
The smell of the water is bad = watery smell is bad	... ugani bó gònd.

10.—Kalasha Proper Names.

Names of Men.	*Names of Women.*
Malik	... Danúli.
Babhàng	... Ramagúlli.
Kamàli	... Máikétshi.
Shatóng	... Tramkéti.
Batshù	... Tehitrétshi.
Sharíki	... Masár.
Tamashawèk	... Latshái.

* Note.—The *basis* (pecunia) for Kalásha reckoning appears to be "ek paye" "pài" (paisa ?) = one goat. Buy=qréas. Price=qré ? (*vide* Vocabulary).

Names of Men.	*Names of Women.*
Zinatshà	... Darimíki.
Sumál	... Nangì.
Bèkk	... Misêli.
Gasharà	... Gulifa.
Kelli	... Namakinn.
Mírak	... Wássi.
Tàsh	... Porîshi.
Tumr	... Nûr bigím.
Djoán Sha	... Sonêtshi.
Unán Békk	... Kambruetshi.
Tòrr	... Darbolí.
Mára	... Sonekí.
Alyáss	... Waz bray.
Djanekwár	... Maûki.
Mirza Bèkk	... Durdaná.
Dadúk=uncle	... Badaràk, Yamni, Donashîri } names of celebrated beauties.
	Gumlí Masturá.
	Badulkéi.

Names of Castes.

Torikdári	...	2 high castes.
Butidári	...	
Shalekdári	...	lower castes; the last *seems* a high caste.
Bumburnaù	...	
Rajawári	...	

Names of Villages.

Mumurèt	...	Villages whose inhabitants are allowed to intermarry.
Rongmú	...	
Biriú	...	

11.—A PRAYER OF THE BASHGELI KAFIRS.

(In the Kalásha dialect)

(may serve as an exercise for translation).

The ideas and many of the words in this prayer were apparently acquired by my two Kafirs on their way through Kashmir.

Khudá, tandrusti dé
Prushkári, rozì dé.
Abattì kari.
Dewalatman.
Tu ghóna asas.
Tshik intara.

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Tshĭk tu faidá káy asas.
Sat-asmán tì.
Stra suri mastruk mótshe dé.

12.—APPENDIX TO VOCABULARY.

Add to Verbs.

TO DO ... KARIK.

PRESENT AND FUTURE.

I do	... kárem.
	... káre.
	... káreu.
	... kárek.
	... kára.
	... káren.
Do	... kare, thí.
Do ear,=hear	... krón káres.
Do not do	... mû kári.

Add to Imperatives and Infinitives.

Put (in a place)	... kroái.
Put on (clothes)	... sambíes.
To meet	... páshĭk.
It is proper	... ósha.
Prepare	... udjái.
Light (the fire)	... badzái.
„ (the candle)	... upuwáy (*vide* Dialogues)
Blow out „	... phaláy.
Lift (a load)	... uprái
Smoke (tobacco)	... kashái
To fall (rain)	... diyálik.
Call (the dog)	... khundiyái.
Call (the servant)	... tshéyn, tshìn.

Miscellaneous words.

Wherever	... kawágalle.
From	... pi (*vide* declensions.)
Or	... ä (for use *vide* Dialogues.)
With	... grì (*vide* declensions.)
If	... ti (do. do.)
What	... kía ?
Who	... kúro ?
Whence	... kawelo ?
Whereto	... kenti.
When	... káwey, kái.
Where	... kawái ? kawáshen.?

Why	... kône.
How many	... kimŏn (?)
Nothing	... hísĥki
Here }	... ánde alái.
There }	
Not	... nè.
Over	... súe
Hereabouts	... aya dyagauna (?)
Here	... adíhai (?) ayà.
Inside	... udrĭman.
Outside	... binàk.
Now	... shóndje.
Yes	... háu (?)

SKETCH OF KALASHA GRAMMAR.

1.—Mode of Spelling.

The vowels are pronounced as in German or Italian, *viz.*, "a" as in father; "e" as in ever; "i" as in bit; "o" as in bonus; "u" as in put; "au" as "ou" in mouse; "ei" or "ey" is pronounced diacritically or each vowel separately; "ai" as "i" in light. When a vowel has no accent over it, it is supposed to be short; when it has a circumflex over it, it is long. The accent ′ marks the syllable in which the sound is raised and is like the French "accent aigû;" the accent ` gives a sharp and clipping intonation to the syllable over which it is put, not unlike the "accent grave" in French. It will be perceived that the accent is restored to its proper use, that of marking the intonation and that it is not used, as in the Hunterian system, to denote the nature or length of the sound. The Hunterian system is inapplicable to the transliteration of languages newly committed to writing, as it tends to confound true accentuation with the *nature* of the sound. Its imitators are also apt to put "a" where an "e" (pronounced as above) should be put, and even to put "a" for "u" as, for instance, "Kabal" for "Kabul" and "Massalman" for "Mussulman." English travellers should either write down the sound as in common English words or else as in German.

"Kh" is pronounced diacritically; "tsh" as "ch" in "church." Where a word is spelt in two different ways in the vocabulary, it is because the two Kafirs, from whose utterances it has been compiled, pronounced it differently. "dj" is "j" as in "jelly;" "j" as "j" in French "jour."

2.—Mode of eliciting words or grammatical forms from the two Kafirs placed at my disposal by His Highness the Maharaja of Kashmir at the instance of the Panjab Government.

I had not the same opportunities for checking the correctness of what I heard, or thought I heard, from the two Bashgeli Kafirs, which I enjoyed in compiling my vocabularies, songs and legends of the Dardu languages, as they were not long enough in my service, the heat of the Panjab compelling them to return to their, probably temporary, home in Kashmir; but the process which may be useful to other travellers, provided they are patient and sympathetic in their intercourse with the natives, is sufficiently indicated in my introduction to Dardistan, from which I quote the following:—

"Those who know how difficult it is to elicit grammatical forms from savages, or even from the half-educated in a civilized or semi-civi-

lized community, will be able to form a conception of the almost insuperable difficulties in my way.

"It was easy enough to *point to objects* in order to learn their names and to find expressions for the *simplest bodily wants* that could be indicated *by gestures*; it was more difficult to discover the *imperative form* in the commands given by my followers, on understanding my wants, and to *trace an affirmative* or *the present or future indicative* in the replies; it required the closest attention to follow the same sound in any discussion that might have ensued in consequence.....Often, subsequently, when almost sure of a form, have I discovered that the person addressed did not understand my question or had made use in reply of an idiom or an evasion. However, by asking the same question from several people, by making them ask each other, and by carefully noting their replies, I gradually reached that approximative certainty which alone is attainable in so complicated a matter."

3.—The Definite or Indefinite Article in Kalasha.

There appears to be none in that language.

4.—The Declension of the Noun.

Most nouns appear to end in a consonant. There does not apparently exist a different termination or affix for the plural in Kalásha, which is the least inflectional of the Dardu group of languages to which it belongs. The accusative is apparently identical with the nominative. The GENITIVE or rather the oblique form, is formed by the addition of "as," more rarely "es" and "is" to the nominative, *viz*: shá=a king; sháas=of a king; putr=a son; putras=of a son (*vide* declension) mots =a man, motshes=of a man; ek=one; egis=of one;=first. *Examples of use*: the son of a king=sháas putr; the daughter of a king=sháas tshù. The same form for the genitive (if that term be applicable to it) is used for the feminine noun; *viz.*, strija=a wife; strijáas=of a wife. "Tshù" a daughter appears also to have a genitive "tshúlos," as well as "tshúas." "Hast," a hand, has genitive "hastani," "ug,"=water has "ugani" the fact being that the genitive termination is *really adjectival and that* the "son of a king" is equivalent "to the royal son;"* at any rate, "shulá"="wood" forms its adjective by the addition of "ani" *viz.*, shuláani=wooden; push=a flower has "pushakáni," flowery. The Kalásha idiom appears to require that, in instances like the above, both the nouns be inflected or put into the oblique case, *viz.*, instead of saying "putr dadas"=the son of the father or "dadas putr" the Kaláshas say "putras dadas"=the son of the father, and "dadas putras"

* As a matter of fact "sháas putr is stereotyped into Prince.
sháas tshú " " Princess.
and sháas djàs " " Queen.

"the father of the son" (the word which, according to us, ought to be inflected, being put first).

The Dative has the same inflection as the Genitive except in "hast" =hand, whose dative appears to be expressed by the addition of "oná," hastoná (*vide* declensions).

The ablative "*from*" is expressed by the affix *pi* to the oblique form which may be compared with the old Hindui पै which also signifies *from*—

Example:	shá	= a king or kings.
	shá-somm	= with a king or kings.
	sháas	= of a king „
	sháas	= to a king „
	shá	= a king „
	sháas-pi	= from a king „

There need be no great difficulty apparently in distinguishing the singular from the plural or the genitive from the dative. When the existence of more than one king is insisted on, there are the numerals or "bô"=many, to fall back upon, whilst the singular would serve for kings spoken of collectively. When two nouns come together, the first noun in the oblique case is genitive, whilst if a verb and noun come together and the noun is in the oblique case, the noun is generally in the dative.

The adjectival terminations are apparently "àni" sometimes for euphony *ikani* as; ug = water, ugani = watery; push=flower=push-ikani = flowery=or merely "an" as bátt=stone; battan = of stone; stony; pisht or pishto = after; Pishtan = the one who is after = the second *m* or "una" as "motshe" = motshuna=third or "in" as *trein*=third, from, tré=three.

5.—The Numerals.

The numerals are almost identical with those of the Prakrit idioms of India. Like the Dardu numerals, those of Kalásha and of other Kafir dialects are made up by multiplication and addition. The Kalásha numerals are inflected (if that term may be used) in all instances where "ten" is *added*, but not where they are multiplied, *viz.*:

1	ék	11	daj * *éga.*
2	dú	12	daje* *dúa.*

* In these two forms the original (palatal) "sh" is dropped (being first changed in "h") and the encliticum "je" affixed; "je" is probably the Sanskrit च *and*, still to be met with in the old Hindui. The numerals from 13 to 19 are much mutilated, the final "a" only expressing the number 10, *viz*: tré=3; trea 13. The "dash"=ten, has lost the initial "d" and the final s (sh) was changed to h (as Sindhi daha) and then dropped altogether. Nineteen=*oa*, is quite a new form) leaving the trace both of Sanskrit and Prakrit, (*Dr. Trumpp.*) These remarks are very valuable, but, as regards the elision of "dash," the fact is that thirteen is not "trea," but "dáje tréa."—*G. W. L.*

3	trè	13	daje trea.
4	tsháu	14	„ tshana.
5	pondj	15	„ pondja.
6	shó	16	„ shóa.
7	sàtt	17	„ satta.
8	asht	18	„ ashta.
9	nò	19	„ nóa.
10	dash	20	bishi.

21	bishije-ek	31	bishije-daje-ega.
22	„ dú	32	„ dúa.
23	„ tré	33	„ trea.
	As from 1 to 9 without change after "bishije."		As from 11 to 19.

40 dubishi=two twenties.
50 dubishi dash=two twenties and ten.
60 tre bishi=three twenties.
70 tre bishi dash=three twenties and ten.
80 tshau bishi=four twenties (compare the French quatre-vingt for 80 and quatre-vingt-dix for 90).
90 tshau bishi dash=four twenties and ten.
100 pondj bishi=five twenties.
200 dash bishi=ten twenties, &c., &c.

(*b*).—*Ordinals.*

In the ORDINALS there appears to be a tendency to use the ordinal preceding the one that is required, with the addition of "pishto"=after; thus: First=*égis*; second=*égis pishto*=after the first. Third=*doim pishto*=the one after the second; fourth= *trein pishto;* fifth=*tshouin pishto*=the one after the fourth. Why "doim" should not be commonly used for second; trein for third; tshouin for fourth, I have not be able to ascertain, but as according to the genius of the language, the ordinal is probably the genitive of the cardinal, *viz.*,=ek=one; egis=of one=first, and the genitive really an adjectival form, also found in adding "ani" to the substantive, the rule requires the relative to be put in the oblique case (*vide* pútras dadas=the son of the father), and in order to do this, "pishto"=after, is usually put after the ordinal preceding the one that is required, whilst "the second" is really the "pishtan"=or the one who comes *after*. We also have "motshe" and "motshuna" for third. The "im" in "Doim" does not appear to be a Kalásha termination, but may be a mistake for "doin," in which case it would be the adjectival ending "in" or ina (?) and correspond with trein=third and tshouin=fourth The following comparison will show the different ways in which ordinals seem to be expressed:—

First=égis (from ek=one) (also shumerau ?)=of the one ?

Second=pishtan=the (one who comes) after (from pishto=after).
dóim=the second from *dú*=two or *dúin* ?.
égis pishto=the one after the first.
Third=motshe.
motshuna.
doim pishto=the one after the second.
trein=third.
Fourth=tshouin=fourth.
trein pishto=the one after the third (this seems to be the usual form).
Fifth=tshouin pishto=the one after the fourth.

I quite agree with Dr. Bellew's remark in his Lecture on the 27th ultimo that it is difficult for these races to realize numbers above ten, but as has been seen the Kafirs go much beyond that number by multiplication and addition to the number "twenty."

The Indian vernaculars offer no analogy to this, but we know from other sources, that the Sanskrit palatal "sh" is changed to "k" and "g"; for instance the Sanskrit shoan, dog, becomes in Greek and kúôn the very numeral, vinshati, twenty, has been changed to viginti in Latin. There can therefore be hardly any doubt about the correctness of the form "biga" (in Gilgiti). Most curious it is, that the other tenths are made up by *multiplication* and *addition*, and that the original Sanskrit Prákrit numerals are dropped altogether. The very same phenomenon we meet with in the language of the Siah Posh Kafirs in the Hindu Kush, who are likewise sprung from the great Arian stock. We find thus bigadâi, twenty and ten=thirty; du biô (=du biha) twice twenty=forty; du biôga-dâi twice twenty and ten=fifty; tshê biô three times twenty=sixty; tshê-biogâ dâi=three times twenty and ten=seventy; tshâr biô=four times twenty=eighty; tshâr biô dâi, four times twenty and ten=ninety. We do not know how to explain this fact; for there can be no doubt that the Dardu races had originally the Sanskrit-Prakrit numerals. Why did they drop them? We can hardly fancy that they dropped them for convenience sake, for it is far more troublesome to make up for original numerals, by multiplication and addition, than to express them by one noun. But not only among the Dardu races and their brethren, the Kafirs in the Hindu Kush, we meet with this strange fact; the same phenomenon may also be observed in the decomposition of the Latin into the Gallico-French (not in Italian or Spanish) as quatre-vingt=four times twenty=eighty; quatre-vingt dix=four times twenty and ten=ninety. We see thus, that when an old language is once giving way and going to pieces (which is generally the case amongst great commotions or in times of great ignorance), essential parts of it may be lost which can no more be recovered."—*Dr. Trumpp in the "Calcutta Review," April 1872.*

6.—The Pronouns.

(a).—The Pronouns of the 1st person.

Singular—

I=a.
Of me=máy (also "my" "mine.")
To me=mótshes (compare the oblique terminations of the noun.)
By me=mái-tada.
From me=mái-pì.
Me=mái.

Plural—

We=abì (or a tshikh=I all=we all?)
Of us=homo*
To us=hóma*
By us=homo-táda.
From us=hómo-pì.

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* It will be noticed that the terminations of the genitive and the dative plural of the Pronoun do not correspond with those usual to the noun singular, which alone I could ascertain. It is not improbable that these endings may help us to discover a plural form to the noun, either still existing or lost. The difficulty felt by Dr. Trumpp as regards the "p." of the ablative is unintelligible to me, especially as he had so ably explained it in connexion with the noun. As, however, his review of the pronoun is extremely suggestive I quote it here. "In the Kalásha dialect we find á *f.*, an abbreviation from awâ or from the Prakrit अहअं. In the genitive singular we meet the form "mái" which serves at the same time as formative for the other cases, the dative excepted. This "mái" corresponds to the Sanskrit accusative singular, मा. In the dative we meet with the form "mótshes;" Hindi, मुझ Prákrit, मज्झ; which has been dropped in the other Dardu dialects. The instrumental singular is "mái tada," by me; and the ablative mái pí; the origin or derivation of both these postpositions is unknown to us.† The nominative plural is abi, we; very likely derived from the Prakrit अम्हे, by changing m to v=b, and dropping w; ame=ave or abé, and thence abí. In the formative plural, we find again hómó (=ham, a being changed to ó). The dative plural is stated to be hóma, which must be left doubtful, as we cannot sufficiently elicit, from the few examples given, the formation of the dative in Kalásha.

† Pí might be compared with the old Hindúi पै which signifies not only *upon*= but also *from*. So says, for instance, Nám Dév मो पै जवाब नहोइ=from me no answer is made.

(b).—The second persons of the Pronoun.

Singular—

Thou=hómo ? tu.
Of thee=tái=thy, thine.
To „ =tái.
By „ =tai-táda.
From thee=tái-pì.

Plural—

You=abs tshikk=you all (*vide* "a tshikk"=we all).
Of you=mîme.
To „ =mîmi.
By „ =mimi-tada.
From you=mimi-pi.

Compare "abs" with "bisa" for "we" in Arnyiá, the language of Chitrál.

The curious form "abs" is compared by Dr. Trumpp with "Sindhí tavhẽñ and tahẽn, also the form avhẽñ, which apparently goes back to the pronominal base *vas* (vasm) with euphonic initial a=avhiñ. Quite in the same way the Kalásha "abs" is formed. In the formative plural we meet with *mîmi*. The only apparent explanation is that the initial "m" is a change for v, so that mîmi would stand for vimi. This brings us to forms like the Greek *'υμεῖς, 'υμμες* (Ionian), which are derived from the Sanskrit base युष (=yu-shm)." I think that "abs" is a misprint for "abi," but I have not my original notes with me here in order to check this word. There is no doubt that "abi" too is doubtful, for my informant said "abi dek=we give" and "abi det=you give" instead of "abi det" and "tussi tshikk de" of the paradigm. It therefore seems possible that abi tshikk and eledins may be merely words denoting number, as "tshikk"=all certainly does.

(c).—The Demonstrative Pronouns.

Kalásha seems to have no personal pronoun for the third person, as little as the Sanskrit-Prakrit and the modern idioms derived from them; the *demonstrative* pronoun is used instead.

Singular—

ásá=he, this.
ásá=of him.
ásá-tada=by him, near him.
ásа-pi=from him.

Plural—

sheli=they.
ísi=of them.
asi, shási } =to them.

shâsi-tada=by them.

shâsi-pì=from them (for the feminine *vide* Vocabulary.)

On this Dr. Trumpp remarks:—

"In the Kalásha dialect the base "âsâ" is given, which remains as it seems, unchanged in the genitive singular and in the formative. The nominative plural shêli (com) looks very curious. In the plural genitive we find îsi, and in the formative âsi=shâsi. Asâ we would identify with the Sanskrit demonstrative pronoun अमौ=that, though the plural shêli remains for the present a riddle, which we have no means to solve."

7.—The Verb.

The verb, as indeed the Kalásha language generally, offers more striking resemblances with Gilgití, the most developed of the Dardu languages, than with the nearer Arnyiá, the language of Chitrál. The infinitive generally adds a "k" to the root, which I presume is the imperative, *viz.*, kári=do; karik=to do. Oni=bring; onik=to bring; jù=eat; juk=to eat; dé=give; dek=to give. Imperatives in "es" elide the "s" and add "k" as above, *viz.*, brínkres=sell, brinkrêk =to sell. It seems to me that Kalásha is a Dardu language in a state of deterioration, but that it nevertheless has preserved some forms which are more ancient than those used in the modern vernaculars of India. What I have been able to elicit regarding the conjugation of the verb will be found in the Vocabulary, but it only serves to overcome the first difficulties of an enquirer, and may, it is hoped, be a starting point for further discoveries of forms and for the correction of what is herein contributed. The verb of existence offers, as usual, more than the ordinary difficulties of conjugation, whilst a few other verbs, in most common use, have their various tenses derived from different roots. Again, there does not seem to be a distinctive form for the future tense, for which the present appears to be used. Nor are the 3rd persons masculine and feminine differently inflected, a circumstance which is in striking contrast with Gilgiti, in which even the masculine and feminine of the 1st and 2nd persons, as well as distance, are indicated by different terminations. On the other hand, the Gilgiti future "bom" which is also used for "to be able" may explain the Kalásha "bham" which added to the infinitive means "I will be able" (*vide* conjugations). The changes of accents in the various tenses and parts of tenses are generally remarkable, but would lead us beyond the range of this very rough sketch. In the following sketch of conjugations, the personal pronouns are omitted, as they

are not indispensable and as their omission may serve to show the inflections more pointedly:

	Be.	*Bring.*	*Give.*	*Come.*	*See.*
PRESENT:					
S. 1st person,	him,	ónim,	dèm,	im,	djagèm.
2nd „	hà,	óni,	dè,	ì,	djagái.
3rd „	hà,	oneu,	dáli,	íu,	djagái (djagaldáy?)
P. 1st „	hik,	onik,	det,	ik,	djagèk.
2nd „	his,	ona,	dè,	éu,	djagái.
3rd „	hin, (?)	onen,	danyi,	in,	djagàn, djagáu?
IMPERFECT:	ásis,	onis,	pajomis,	á,	djagès.
	ási,	oni,	prá,	i [á ?]	djagai.
	áso,	óneu,	práu,	áu,	djagalday.
	ásimi,	onimi,	prommi,	ómi,	djagémi.
	ásili,	onili,	práli,	âli,	djageli, djagai?
	ásini,	onini,	prommi,	ôn,	djagàn.
INFINITIVE:	?	ónik,	dêk,	ìk,	djagáik.
Imperative *S.*	?	óni,	dè,	ì,	djagái.
Do. *Pl.*	?	óno,	déo ?	?	
Prohibitive—	?	mô óni,	mô dê,	mô é.	
Special forms	?				
I will be	?	like present.			
I will be able [in a state to] ?		bhàm onik, bhàm dêk, bham ik.			
Thou ditto		... bhàs onik.			
He ditto		... bhá onik.			
We ditto		... bháik onik.			
You ditto		... bháá onik.			
They ditto		... bháen onik.			
I was able...	bhais	...	...	bhais ik.	
	bhai.				
	bhaeu.				
	bhaimi.				
	bhaili.				
	bhaini.				
I am about to give or I have given ?		...	dèm dáy.	ìm day?	
I had given ?		...	pajomis dáy.	á day ?	

PRESENT OF :

Drink.	*Go.*	*Sit.*	*Do.*	*Hear.*	*Eat.*	*Stand.*
Pim,	parìm,	nisìm,	kárem,	kròn kárem, or sangáam,	jum,	tshishtim.
Pì,	pári.	nísi,	káre,	sangáas,	jus,	tshishti.
Piu,	páreu,	níseu,	kareu,	sangáu,	jui,	tshishteu.
Pik,	parìk,	nisìk,	kárek,	sangáa,	juk,	tshishtik.
Pii,	pári,	nìsi,	kára,	sangá,	júa,	tshishti (a ?).
Pin,	paròn,	nisòn (?)	karen,	sangáan,	jún,	tshishten.

IMPERFECT :

Awis,	pará,	nisà,	...	sangáyes,	ashis,	atshishtis.
Awi,	pará,	nisá,	...	sangáyes,	ashi,	atshishti.
Awia,	paràu,	nisàn,	...	sangáu,	ashu,	atshishteu.
Awimi,	parómí,	nisómi,	...	sangáimi,	ashimi,	atshishtimi.
Awi,	paràli,	nisàli,	...	sangáili,	ashili,	atshishti.
Aun,	paròn,	nisòn, (?)	...	sangaini,	ashin,	atshishtini.

INFINITIVE :

Pîk,	parík,	nisìk,	...	...	jùk,	tshishtik.

IMPERATIVE :

Pì,	Pári,	nisì,	...	...	jù,	tshishti.

PROHIBITIVE.

Mô pi,	...	mô nisi,	...	...	mô jŭ,	mo tshishti.

The prefix of "a" to tshishtik=to stand, in the imperfect, almost challenges comparison with the imperfect "awis" from pîk=to drink; the imperfect "ashis" from "juk=to eat" and the significant imperfect ásis=I was, imperfects evidently belonging to different roots, whereas "atshishtis" comes obviously from tshishtik and the remnant of an obsolete form.

8.—COMPARISON OF KALASHA WITH GILGITI AND ARNYIA (THE LANGUAGE OF CHITRAL.)

That Kalásha should in some respects resemble Arnyiá is not extraordinary, but that it should offer many more resemblances with Gilgití, not only in words but also in inflections is very remarkable. We will notice a few of the resemblances.

In *Nouns*. That the names of animals, names representing sounds and some metals should resemble one another both in Arnyiá and in Kalásha is only natural, *viz.*, ass=gordók in A. and gordók in K. ant=pililí in A. pililik in K; (also pililí in Gilgití). Bear=ortz in A, itz in K. itsh in G; "gun" is expressed in all by a variation of topék, "iron" of "tshimr," but the following table will show the closer proximity of Gilgití to Kalásha than may be supposed.

English.	*Gilgiti.*	*Arnyiá.*	*Kálásha.*	*Remarks.*
Bone	âti	kêl	atì	
Brass	rìl	rel	harila.	
Coward	bigatur	burtuàk	biheuder.	
Cat	bûshi	khaláo	púshak.	
Cotton	kayás	didôno	krawas.	
Cow	gâo	leshu	gak.	
Crow	ká	kâgh	kagra	evidently onomatopoetic.
Dog	shú	réni	sheon.	
Ear	konn	karr	koron.	
Eye	atshí	ghétsh	ètsh.	
Earth	summ	bùm	tshòmm.	
Finger	agui	tóhumót	ango.	
Father	bábo (in exclamation.)	tàt	wáwa.	
Fire	agár	angàr	angar.	
Fort	kot	kott	kòtt.	
Gold	sonn	sórum	sóa.	
Head	shìsh	sórr	shish.	
Horse	ashp	istòrr	hashsh.	
Heart	hío	hardì	héra.	
Husband	baráu	mosh	berù.	
Month	mátz	mas	mastruk.	
Mother	ádje (as an exclamation)	nann	aya.	
Milk	dùtt	tshirr	tshìrr.	
Nose	náto	naskárr	nátshor.	
Oil	teyl	tell	teue.	
Ring	anguélo (in Astorí)	pulungusht	angúshter.	
Silver	rup	drochm (very significant.)	rúa.	
Son	pùtsh	djáo	putr.	
Star	táro	istari	taro.	
Stone	batt	bórt	batt.	
Tongue	jìpp	liyínni	djìpp.	
Water	wéy	úk	ùg.	
„ ford	weygá		wazái. / ùguni.	
Right	datshíni	tori	drántsho.	
1	eyk	í	ek.	
2	do	djù	dú.	
3	tré	tróy	tré.	
4	tshar	tshôr	tsháu.	

English.	*Gilgiti.*	*Arnyiá.*	*Kalásha.*	*Remarks.*
5	poñ	poñtsh	pondj.	
6	shá	tshoi	shó.	
7	sath	sòt	sàtt.	
8	átsh	osht	ashrt.	
9	nau	ñò.	nò.	
10	day	djõsh	dash.	
Twenty	bí	bishír	bishi.	
21	bi-ga-ek	bishirotshei,	bisheje-ek.	
Long	jügó	arung	drîga.	
Deep	gutúmo	qulùm	gùtt.	
Bad	kátsho	shumm	khátsha.	
Heavy	agúro	kaì	agúroka.	
High	utálo	drung	hútala.	
Sweet	móro	shirìn	máhora.	
Sour	tshúrko	bóshut	tshúkra.	
Black	kino	shá	kriìna.	
Between	majja	mujja	mosthe.	
Behind	pattu	âtshi	pishto.	
I	má	awwá	a.	
Of me	méyo	ma	mai.	
To me	mate	mate	motshes.	
By me	makatsh	manáse	maí tada.	
From me	madjò	ma sàrr	mái pi.	
We	bé	ispá	abí.	
Of us	asséy	tshikkán	hómo.	
Thou	tù	tu	tu.	
Of thee	téy	tá	tái.	
You	tzó	bisa	abs.	
Of you	tzai	bisa	mîme.	
He	ró	he	àsa.	
Of him	résey	hato	àsá.	
They	aní	hamí	shéli.	
Of them	aminéy	homitan	asi.	
See	tshaké	lolé	djagái.	
Sit	béy	nishi-ùr	njsì.	
Cut	tshinn	tshimé	tshîmni.	
Drink	pì	payé	pì.	
Weep	ró	kelé	tróy.	
Get up	uthó	ruphé	ùshti.	

English.	*Gilgiti.*	*Arnyiá.*	*Kalásha.*	*Remarks.*
I am ...	ma hanùs' ...	asùm ...	a him.	
	tu hanó' ...	asùs ...	tu há.	
	ro hanù ...	asùr ...	asso há,	
	be hanòs ...	asúsi ...	abi hik.	
	tzo harètt ...	asúmi ...	tu tshekh his.	
	ri hanné ...	asúni ...	eledrus hìn.	
I was ...	asuss ...	mo oshôi ...	asis	
	asó ...	tu oshô ...	ási	
	asù ...	hes oshói ...	aso	
	asìs ...	hai asìstai	ásimi	
	assièt ...	isp atshikk o-shostam ...	asili	
	asé ...	het asistani	ásini	
I will be, ...	bòm ...	bòm ...	bhàm	
	bé ...	bós ...	bhàs	
	béy ...	bóy ...	bhà	
	bón ...	bôsi ...	bháik	
	bât ...	bômi ...	bhái	
	bên ...	bôni ...	bháen	
To BRING,	arôki ...	angîko ...	ônik ...	The presence of the "k" in the infinitive in the three languages, instead of the usual Prakrit forms, is very striking. On this subject the remarks by Dr Trumpp, which are appended to this Sketch, may be read with interest. The similarity of the inflections in the present 1st and 3rd persons singular and 3rd person plural in the three languages is also remarkable.
Bring thou,	aré ...	angé ...	óni ...	
I bring ...	mas arèm ...	angòm ...	onim ...	
Thou „ ...	tus aré ...	angòs ...	oni ...	
He „ ...	ros aréy ...	angóy ...	óneu ...	
We „ ...	bés arôn ...	angósi ...	onik ...	
You „ ...	tzòs areát ...	angómi ...	óna ...	
They „ ...	rís arén ...	angóni ...	onen ...	
I brought,	mas arégas,	ganistam ...	ónis ...	
	tus aréga ...	ganísta ...	óni ...	
	ros arégu ...	ganístai ...	óneu ...	
	bès aréyes ...	ganistam ...	onimi ...	
	tzós aréyet ...	ganistámi ...	ónili ...	
	ris aréye ...	ganistani ...	onini ...	
A king ...	rá' ...	mitèr' ...	shá' ...	Instances of similarity between these languages and especially between Gilgiti and Kalásha may be multiplied, whilst equally numerous examples of differences may be given, but no doubt exists in my mind that this Kafir language, at all events,
With a king	ra-sáti' ...		shá-som' ...	
Of „ „ ...	ráe ...	mitaru ...	sháas ...	
To „ „ ...	rat ...	mitarute ...	sháas ...	
A king ...	ra ...	mitaru ...	shá ...	
From a king ...	ra-djò ...	mitaròsar ...	shaas pi ...	
In a king...	rá madjá ...	mitar tân ...	shaas udriman ? ...	

English.	*Gilgiti.*	*Arnyiá.*	*Kalásha.*	*Remarks.*
Gold ...	sònn ...	sórum' ...	sunra ...	belongs to the Dardu group. In Arnyiá as in Kalásha the tenses of the verb are in many cases derived from different, though synonymous, roots (*vide* conjugations). The verb can be conjugated in both languages with or without the pronoun. In both languages the present may be used for the future.
With gold,	sónne-sáti ...	...	sunra-som...	
Of gold ...	sonéy ...	sormo ...	sunrà-gri ...	
To gold ...	sonéte ...	sormóte ...	(by gold, golden as battan or battgri=by stone or of stone=stony ?)	
Gold ...	sonn ...	sormo ...		
From gold,	sonnedjò ...	sormosàr ...		

"*The Verb.*

The Dardu verb is full of interest, as we meet with many forms of which we cannot find a trace in the cognate idioms. We can see at the first glance, that the conjugation of the Dardu verb is richer in form, than most of its sister-dialects in the plains of India, though the grand features of the conjugational process are the same....In the following lines we shall try to give a general survey of the conjugational process, in which many old forms, which are lost in Hindí, have been preserved.

The Infinitive.

In *Ghilghiti* the *Infinitive* ends apparently in óki, for all verbs given in the list, whatever their final root-vowel may be, have the termination óki, as aroki, to bring (root ar) ; tshakoki, to see (root tshak). This termination is very puzzling. We know that the old Sanskrit infinitive termination *tum* has been lost in all the Prákrit idioms (and for the greatest part already in Prákrit itself), and that the *verbal noun* ending in *ana* has been substituted for it ; so we find in Hindí ná, Sindhí, anu, Maráthí anéñ, *etc.*; even in Pushtó the infinitive ends in al=ana. We see that the *Astóré* quite agrees with this formation of the infinitive, for we find there instead of aroki the form areóno ; instead of tshakoki, tshakeono. The *Arnyiá* and Kalásha dialects seem to point on the other hand to the same form ; for we find in Arnyiá for the Ghilghití aróki, angíko ; and in Kalásha, onik. The terminations oki, íkó and ik are apparently only variations of the same affix. But what is this affix likely to be ? We find in Sindhí and in the old Hinduí the affix ká, feminine kí (=Sansk. कृक) used in a similar way ; as, Sindhí लुछणु, to be tossed about ; लुछिकी the being tossed about ; old Hinduí, छुटिकी s. f., deliverance, from छुटना. The affix कृक forms originally adjectives ; and लुछिको, *etc.*, signifies therefore (as a *secondary* theme derived from लुछन) *that which tosses about** and (as an *abstract* noun) *the tossing about*. The Infinitive as a verbal noun is therefore not the root of the verb ; this must be looked for in the *imperative*."

* That forms like tshakoki are to be taken as *verbal nouns* may be seen from the phrase, pioki kára (p. 31,) *for the sake of drinking*.

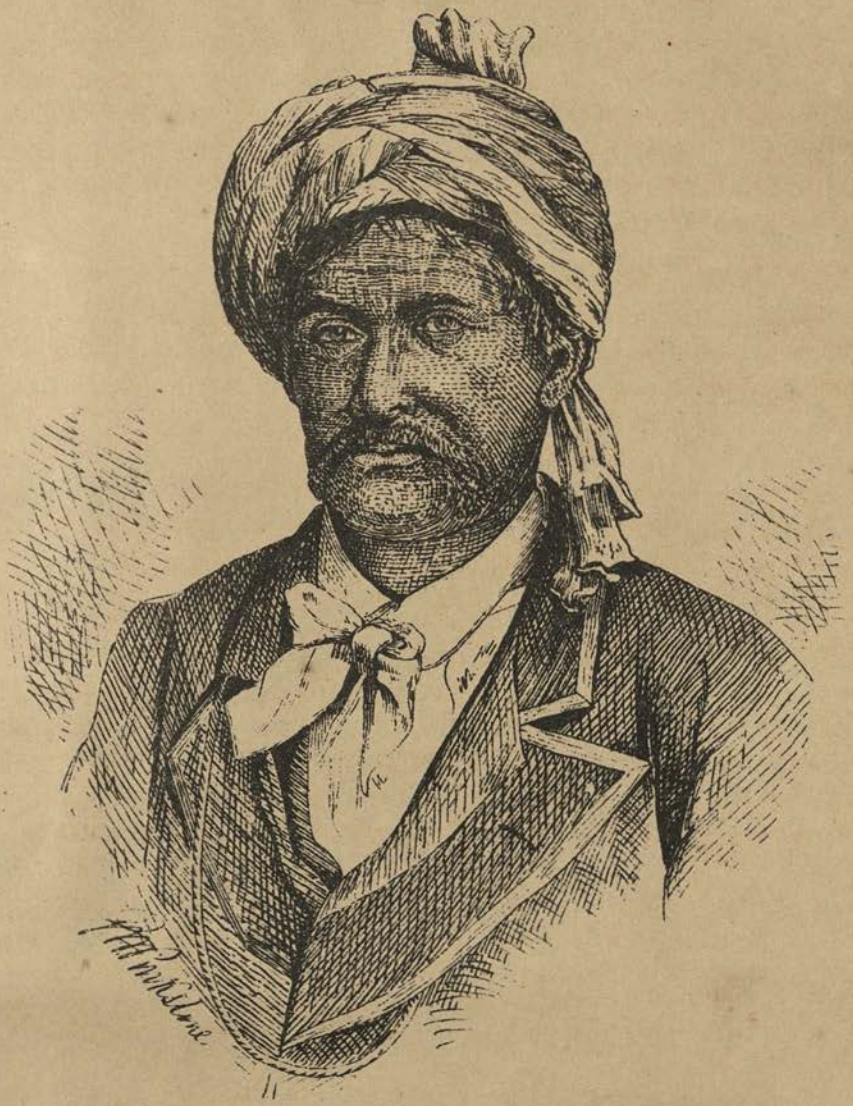
DESCRIPTION OF THE ILLUSTRATIONS.

1. The two Kalásha-speaking Kafirs, Málek and Bátshu, referred to on pages 144 and 145 are at the right-hand corner in the Photographic Group comparing them with some Dards from Chilás, an Astóri and a Little-Tibetan. They have also been reproduced in a, not very successful, drawing, and are described as having been in my service in April 1876. The year should be 1867.

2. Jamshêd of Katár, the nephew of General Feramorz, the renowned Kafir General in the service of the late Amir Sher Alí of Kabul. Jamshêd was a confidential orderly both in the service of the Amir Sher Alí and in that of Yakúb Khan, whose cause be espoused against that of his father, in consequence of which, when his master was imprisoned, he fled to Rawalpindi where he came to me. He had witnessed some of the most exciting scenes in modern Kabul history, had risen to the rank of Major and had served with Prince Iskandar of Herát, whom he, afterwards again met in London and who, rather unaccountably, is, apparently, playing no part in connexion with present Kabul affairs.

In 1872 I published from Jamshêd's dictation, an account of the "Adventures of Jamshêd, a Siah Posh Kafir, and his wanderings with Amir Sher Alí" and also "a statement about slavery in Kabul, &c.," which contained the names of places and tribes, previously unknown to Geographers and Ethnographers, as well as historical and political material, the value of which has been proved by recent events. I took him with me to England, not only on account of the interest which exists in certain scientific quarters as regards the "mysterious race" of which he was a member, but also in order to draw the attention of the Anti-slavery Society and of Government to the kidnapping of Kafirs—the supposed "poor relations" of the European—which is carried on by the Afgháns.

His measurement was taken, according to the systems of both Broca and Schwartz (of the Novara expedition) by Dr. Beddoe and the type appeared to approach nearest to that of the slavonized Macedonians of the Herzegovina, like one of whose inhabitants he looked, thus creating far less attention, especially when dressed *á l' européenne* in Europe, than he did at Lahore, where Lord Northbrook saw him. The Anti-slavery Society sent him to the Chiefs of Katár with a communication to the effect that Englishmen strongly disapproved of slavery and that they should represent their case to the Panjab Government. A curious incident in connexion with his presence in England may be mentioned. It was the 6th May 1874, the day of the "Two thousand"; the result of the Newmarket race was eagerly expected, when the "Globe" came out with the following titles placed on the posters: "Result of the Two thousand." "An interesting race" (the latter was an article on the race of the Siah Posh Kafirs.) The result may be imagined. Hundreds of Welchers plunged



JAMSHED, THE SIAH POSH KAFIR

(From Katar.)

Brought to England by Professor Leitner.

FROM A WOODCUT.

PHOTOZINCOGRAPHED AT THE SURVEYOR GENERAL'S OFFICE, CALCUTTA, DECEMBER 1879.

into an account of the Siah Posh Kafirs under the notion that they were going to have a great treat in a telegraphic description of a Newmarket race. I was informed that the wrath of the sporting roughs, who besieged the office, was awful, when they found out their mistake. Poor Jamshêd was seen across the Panjab border by one of my Munshis, but returned some months later to Lahore, whence he found his way to Brussa, in Asia Minor. It is supposed that he took service in the Turkish Army, but he has not since been heard of. As I intend to publish an account of the Kafirs of Katár (now, I fear, all Nimchas, or half-Muhammadans) Gambir, &c., I reserve the interesting statements of Jamshêd to another Section on "Káfiristán."

3. The drawing of a Kafir, dressed in goat-skin and with a dagger in his hand, is from a Photograph which was kindly presented to me by Mr. Briggs, the Missionary of Peshawar. This Kafir possibly accompanied Gára, whom Dr. Bellew mentioned on the 27th ultimo, and may belong to the same village of Shaiderlám. For an interesting account of Gára and of the tribe to which he belongs *vide* Church Missionary Intelligencer for July 1865.

4. The drawing of the seated pilgrim holding a staff is that of a Gilgiti wearing the usual Dardu cap, alluded to in this Sketch. It is merely inserted to show the variations of the Dardu type to which I believe the Bashgeli Kafirs at all events to belong.

5 & 6. The Sketch Map of Dardistán, including Káfiristán and adjoining countries, embodies a portion of the information which I collected between 1866 and 1872. It may be compared with the extract, referring to Káfiristán, from the official service Map which has just been published.

The remaining rough material, requiring elaboration, to which reference is made on page 144 consists of the following:—

1.—The Khajuná language with an enquiry into its prehistoric remnants and an account of the people of Hunza and Nagyr.

2.—Survey of the languages and races inhabiting to so-called "Neutral Zone."

3.—Badakhshán—its recent history.

4.—Travels of a Kashmir Emissary in Central Asia in 1866—(translated).

5.—Descriptive detailed Itinerary of a native Surveyor between Peshawar and the Oxus, with an elaborate Map—(translated.)

6.—Routes in various directions, with occasional details regarding the inhabitants and their Chiefs, throughout the Neutral Zone.

7.—Vocabulary, Dialogues and Account of Lughmán and Daranúr.

8.—Comparative Vocabularies and Grammar of the Chitráli [Arnyia]

Gilgiti, Chilási and other languages of Dardistán proper with the dialects of Káfiristán and with Kashmírí.

9.—Kashmírí Grammar, Songs and Literature.

10.—Material regarding the people and dialects of Káfiristán—five sections—(one now published.)

11.—The dialect of Kandiá and other additions to the Shiná portion of "Dardistán," its songs and legends.

12.—Hayward's work and death.

13.—The dialects or argots of the Criminal Tribes in the Panjab and Afghanistán; the trade-dialects in the Panjab and Kashmír; systems of secret writing in use in the Panjab, Kashmír and Kabul; the dialects of the Changars, Samés and other tribes in the Panjab.

For other material *vide* last Edition of Dardistán, Part III, page 107.

NOTE.—Dr. Bellew's Káfir, who could not get beyond the number ten, gave "kain" for "ear" "achch" for "eye," "nós" for "nose." These words are too few to give an insight into his dialect, but "kain" is significant and would seem to mark a corruption between Lughmání and a Káfirí dialect. If, however, the "i" in "kain" is a misprint for "karn," then, "achch" and "nós" being proper dialectic forms, the man may have known a real Káfirí dialect, though he certainly did not speak that of Gára (whose leather-bottle of wine, arrow and boots are in my possession). The words for the numerals up to ten are not given, but we are informed that Dr. Bellew's Kafir was made to tell them off quickly on the fingers of his hands. This is a natural way for ascertaining numerals, but it has its deceptions in dialects where each finger has a name. The outstretched thumb and four fingers of one hand give the *Latin* V, the double of which $\overset{V}{\underset{\Lambda}{}}$ or X is ten, beyond which number some races cannot go. The fingers of both hands interlaced or pushed against one another are likely to elicit a noun signifying multitude or collision. This, however, depends on the gestures used by the people, which again depend on their habits, and these are influenced by the physical features of their country, their history and religion. On this point and on Gára's tribe I may have more to say in my next Section on Káfiristán.

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A GHILGHITI.

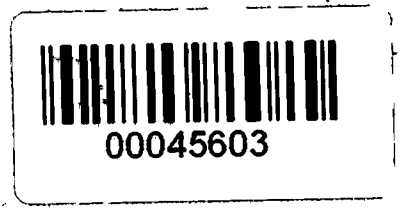
Wearing the usual Dardu Cap, alluded to in this Sketch

FROM A WOODCUT.

A SIAH POSH KAFIR.

(Probably from Gambir) when visiting Peshawur.

PHOTOZINCOGRAPHED AT THE SURVEYOR GENERAL'S OFFICE, CALCUTTA, DECEMBER 1879.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69°
70°
71°
72°
73°
36°
35°
34°
KAFIRISTAN
KOHISTAN
KABUL
Kabul River
Jalalabad
Alladand
CHITRAL
DIR
Khawak P.
Shutul P.
Parwan P.
Timaurs Shah
Kandak
Kunar
Pesh
Asmar
Barikot
Bajaur
Nawagai
Nawshera
Chaga
Kitabul
Jellala
Namila
Bairani
14804
Darosh
Ashreth
Kamdesh
Kashkar
Kamarkhand
Ayan
Gimt
Broghil
Shutul
Sherin Pass
Khush Dara
Sirdand
Khawak
Parwan
Shamu
Ghorband
Kohistan
Kabul
Jalalabad
Kunar
Pesh
Asmar
Barikot
Bajaur
Nawagai
Nawshera
Chaga
Kitabul
Jellala
Namila
Bairani

CLUE-MAP
70°
71°
72°
73°
74°
75°
35°
36°
37°
38°
Mingi Kief
Mush Chagar Aghil
Sarik Pamir
Aktcha Pamir
Kamir Kalan
Kamir Khurd
Sarika Chanta
Tashkurgan
Kamandara
Kashmir
Kafiristan
Kmost
Jalkan
Kamin
Kalam
Kamdesh
Kamtoz
Kamdish
Kamtsh
Kamtsh
Kamtsh

SKETCH MAP
OF
DARDISTAN
INCLUDING KAFIRISTAN
AND NEIGHBOURING COUNTRIES
From information collected by
Dr G. W. LEITNER
BETWEEN 1866-1872
REFERENCE.
Scale 1:1,000,000
KASHMIR
KAFIRISTAN
BADAKHSHAN
CHITRAL
SWAT
BUNER
YASIN
GILGIT
HUNZA
NAGAR
KOHISTAN
KOHAT
PESHAWAR
KABUL
JALALABAD
KUNAR
BAJAUR
DIR
CHILAS
DARAIL
TANGIR
KOHISTAN
KAMOZ
KAMOZ KOH
SAVIGH CHANGAL
KAMOZ KHURD
KAMOZ
KAMOZ KOH
KAMOZ KHURD
KAMOZ
KAMOZ KOH
KAMOZ KHURD
KAMOZ
KAMOZ KOH

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